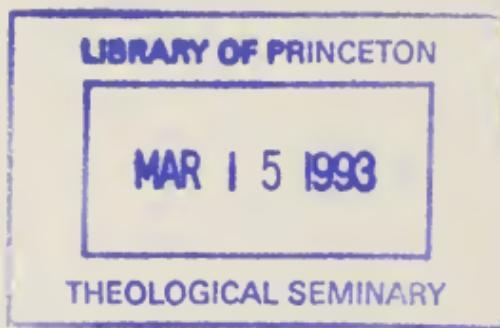


BX
8748
. H56
1868



EX
9748
. H56
1868



Digitized by the Internet Archive
in 2014

<https://archive.org/details/vindicationofswe00hind>

A

VINDICATION

OF

SWEDENBORG

AGAINST

THE SLANDERS AND MISREPRESENTATIONS
OF J. G. PIKE AND OTHERS.

BY

THE REV. ROBERT HINDMARSH.

—
A BRIDGED.
—

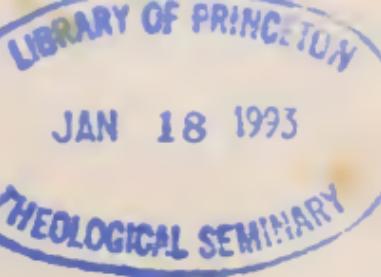
NEW YORK:

PUBLISHING HOUSE OF THE GENERAL CONVENTION OF
THE NEW JERUSALEM,

20 COOPER UNION.

1868.

A



VINDICATION

OF

SWEDENBORG

AGAINST

THE SLANDERS AND MISREPRESENTATIONS OF
J. G. PIKE AND OTHERS.

BY

THE REV. ROBERT HINDMARSH.

ABRIDGED.

NEW YORK:
PUBLISHING HOUSE OF THE GENERAL CONVENTION OF
THE NEW JERUSALEM,
20 COOPER UNION.
1868.



ІНДІКТОР

CONTENTS.

NO.		PAGE
I.—	Refutation of the False Reports Propagated by Mr. Wesley.....	7
II.—	Performance of Miracles.....	11
III.—	A New Revelation.....	13
IV.—	Fornication and Adultery.....	15
V.—	A Distinct Heaven for Mahometans.....	17
VI.—	Devils and Angels once Men.....	19
VII.—	The Spiritual Sense of the Word.....	23
VIII.—	The Books of the Word.....	27
IX.—	The Apostolic Writings.....	30
X.—	The Lord's Coming in the Clouds of Heaven.....	33
XI.—	The Lord in Man, and Man in the Lord.....	36
XII.—	The Lord as a Sun above the Angelic Heavens.....	37
XIII.—	A Divine Trinity, not of Persons, but of Essentials in One Person.....	39
XIV.—	The Lord became the Word even in its Ultimates.....	52
XV.—	God is not an Angry, Vindictive, and Relentless Being.	55
XVI.—	Comparison between Mr. Pike's God, and the God of Emanuel Swedenborg.....	56
XVII.—	Redemption, how Understood.....	58
XVIII.—	Angels Redecmed as well as Men.....	67
XIX.—	Heaven and the Church as One Man.....	73
XX.—	Bearing Iniquities.....	75
XXI.—	The Resurrection, how Understood.....	77
XXII.—	Difficulties and Absurdities respecting the Identity of the Material Body.....	83
XXIII.—	The Doctrine of Paul concerning the Resurrection.....	85
XXIV.—	Prevailing Errors concerning the Last Judgment.....	92
XXV.—	The State of Man after Death.....	94

NO.		PAGE
XXVI.—The True Scriptural Doctrine of the Last Judgment.....	96	96
XXVII.—The Particular Judgment of Individuals after Death.....	100	100
XXVIII.—The supposed Destruction of the Heavens and the Earth by Fire, a Gross Error.....	100	100
XXIX.—The Second Coming of the Lord not in Person, but in Spirit.....	105	105
XXX.—The Lord's Second Coming effected through the Instrumentality of Emanuel Swedenborg.....	109	109
XXXI.—Swedenborg falsely charged with being an Encourager of Vice, etc.....	113	113
XXXII.—Female Prostitution	121	121
XXXIII.—Indelicacies of Language and Idea.....	123	123
XXXIV.—To the Pure all Things are Pure.....	126	126
XXXV.—The Divine Providence exemplified in the Permission of Mahometanism.....	129	129
XXXVI.—The difference between mere Sensual Gratifications, and the Pure Joys of Heaven	132	132
XXXVII.—Purgatory.....	135	135
XXXVIII.—Vastation in the Other Life.....	137	137
XXXIX.—The Intermediate State, or World of Spirits.....	141	141
XL.—The Place of Punishment, or Hell.....	146	146
XLI.—The Inhabitants of Heaven, as well as of Hell, are all of the Human Race.....	148	148
XLII.—Evil Spirits Disturbing Heaven.....	150	150
XLIII.—The Wicked go Voluntarily to Hell, and Infernal Spirits have their Delights.....	152	152
XLIV.—Some are in Hell, and do not Know it.....	160	160
XLV.—Heavenly Joy supposed to consist in Perpetual Worship.....	162	162
XLVI.—What is meant by Praying always, and Incessant Glorification.....	163	163
XLVII.—Angels not Perfectly Pure.....	165	165
XLVIII.—Administrations, Offices, Employments, and Trades in Heaven.....	167	167
XLIX.—Marriages in Heaven.....	171	171
L.—Chief Articles of the Faith of the New Church, called the New Jerusalem.....	178	178

TO THE PUBLIC.

A PAMPHLET by J. G. Pike, entitled *Swedenborgianism Depicted in its True Colors*, which first appeared about fifty years ago, and was soon consigned by a discerning public to that oblivion befitting its slanderous nature, having been recently republished by private enterprise and put into secret circulation by clergymen and others of the various sects, with a view to bringing the New Church into disrepute, the occasion has seemed a fitting one for setting forth, in a tract, a few statements in refutation of this and other similar slanders which from time to time have been placed before the public. Our private inclination would lead us to treat all such assaults upon the New Church with silent disregard; it is alone a sense of duty to the public in the cause of truth that urges us to offer in this case a few words in reply. From the abundant materials at hand in the able vindications of our doctrines which have appeared from time to time in answer to similar charges, we have chosen to present an *abridgment* of the Reply to the above-named pamphlet, published in England by the Rev. Robert Hindmarsh in 1822. But we would cordially recommend all candid and sincere inquirers to go, if practicable, to

the Writings of Emanuel Swedenborg himself, and particularly, in this instance, to read the work entitled *Conjugial Love*, and also his noble treatise on the *True Christian Religion*, or *Universal Theology of The New Church*, which, with all the other doctrinal writings of the New Church, may easily be obtained from the Publishing House of the General Convention, No. 20 Cooper Union, New York. We need desire no better vindication of our religion against the vile and slanderous aspersions of Mr. Pike than is contained in these works of our author, when fairly examined in their integrity and in their manifest import, rather than in the garbled and misconstrued passages presented by the pamphlet under our notice.

F. S.

A VINDICATION OF THE WRITINGS OF EMANUEL SWEDENBORG.

I.—REFUTATION OF THE FALSE REPORTS PROPAGATED BY MR. WESLEY.*

MR. WESLEY asserts in his *Arminian Magazine* for August, 1783, p. 438, that he was informed by one Mr. Brockmer, of London, and also by Mr. Mathesius, a Swedish clergyman, that Swedenborg, while he lodged at the house of the former, "had a violent fever, in the height of which, being totally delirious, he broke from Mr. Brockmer, ran into the street stark naked, proclaimed himself the Messiah, and rolled himself in the mire." Being desirous of ascertaining the truth or falsehood of this story from Mr. Brockmer's own mouth, I made it my business, in company with three other gentlemen now deceased, to wait upon him at his apartments in Fetter Lane, and to ask him whether he had ever communicated to Mr. Wesley, or to any other person, such information as above stated, at the same time showing him the different numbers of the magazine in which the reports published by Mr. Wesley were contained. After

* We have in our abridgment of the original left out occasionally passages treating of such objections as are too trifling to deserve consideration at the present time. The section headings are retained, but newly numbered.—ED.

hearing the passages read, Mr. Brockmer without hesitation denied the fact, positively declaring, "that he had never opened his mouth on the subject to Mr. Wesley, nor had he ever given such an account to any other person;" and he seemed much displeased, that Mr. Wesley should have taken the liberty to make use of his name in public print, without his knowledge or consent. "Swedenborg (said he) was never afflicted with any illness, much less with a violent fever, while at my house: nor did he ever break from me in a delirious state, and run into the street stark naked, and there proclaim himself the Messiah, as Mr. Wesley has unjustly represented. But perhaps he may have heard a report to that effect from some other person; and it is well known, that Mr. Wesley is a very credulous man, and easily to be imposed upon by any idle tale, from whatever quarter it may come."

Mr. Brockmer died a few months after he made the declaration above recited: but the peruke-maker alluded to by Mr. Wesley, namely, Mr. Richard Shearsmith, who lived in Cold Bath Fields, Clerkenwell, and at whose house Swedenborg afterwards lodged and died, survived Mr. Brockmer many years. Him also I well knew, and have often had occasion to speak to him of the character, habits, and manners of Swedenborg: and he uniformly gave the most unequivocal and honorable testimony concerning him, both with respect to the goodness of his heart, and the soundness of his understanding. He declared himself ready to attest (upon oath if required) that "from the first day of his coming to reside at his house, to the last day of his life, he always conducted himself in the most rational, prudent, pious, and Christian-like manner: and he was firmly of opinion, that every report injurious to his character had been raised merely from malice, or disaffection to his writings, by persons of a bigoted and contracted spirit."

Mr. Shearsmith has been dead now for some years. I saw him not long before his death; and he continued to bear the same testimony, which he had so often repeated in my hearing during the course of the thirty years that I had known him.

The other person whom Mr. Wesley names as having given him the same information as Mr. Brockmer had done, was Mr. Mathesius, a Swedish clergyman. Of the credit due to this Mathesius, the following extract of a letter from Christopher Springer, Esq., a Swedish gentleman of distinction then resident in London, and the intimate friend of Swedenborg, will enable the reader to form a just and correct estimate. Speaking of Swedenborg's death, he observes, "When the deceased found his end approaching, and expressed a wish to have the communion administered to him, somebody present at the time proposed sending for Mr. Mathesius, the officiating minister of the Swedish church. This person was known to be a *professed enemy* of Swedenborg, and had set his face against his writings. It was *he* that had raised and spread the false account of Swedenborg's having been deprived of his senses. Swedenborg therefore declined taking the sacrament from him, and actually received it from the hands of another ecclesiastic of his own country, named Ferelius, who at that time was a reader of Swedenborg's writings, and is said to have continued to do so ever since, at Stockholm, where he is now living (in 1786); and I have been assured, that, on this occasion, Swedenborg expressly exhorted him 'to continue steadfast in the truth.' Mr. Mathesius is said to have become insane himself, a short time after this; and becoming thereby incapable of his function, has existed ever since, in that melancholy state, upon the bounty of the King of Sweden."

What now are we to say of the report first invented by Mr. Mathesius the Lutheran divine, afterwards propagated

by Mr. Wesley the Arminian divine, and lastly by Mr. Pike the Baptist divine, but that they each found it the easiest and most convenient argument to be drawn against the heavenly doctrines contained in the writings of Emanuel Swedenborg? When the theologians of former days found themselves unable to withstand the new but powerful doctrines of divine truth delivered by the Saviour of the world, some said, "He is a good man; others said, Nay; but he *deceiveth the people*," John vii. 12. "He is *beside himself*," Mark iii. 21. "And many of them said, He hath a devil, and *is mad*; why hear ye him? But others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?" John x. 20, 21. Now we know the truth of our Lord's words, when he saith, "The disciple is not *above his master*, nor the servant *above his lord*. It is enough for the disciple to be *as his master*, and the servant *as his lord*: if they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. x. 24, 25. And again, "The servant is *not greater than his lord*. If they have persecuted *me*, they will also persecute *you*," John xv. 20.

In all ages of the church divine truth has been persecuted in the persons of those who have been its most strenuous asserters and advocates; and in general according to the degree in which they have manifested their sincerity, integrity, and faithfulness in the discharge of their duty, in the same degree have they been subjected to the derision and scorn of the world. It was not therefore to be expected, that Emanuel Swedenborg, the distinguished and devoted servant of his Lord, would escape the malevolent and bitter attacks of his enemies, who either through ignorance of the doctrines he taught, or through envy at their success, are disposed to treat the disciple in the same ungenerous manner as their predecessors of old had treated his Divine

Master. But as Michael the archangel, in disputing with the devil about the body of Moses (the historical sense of the Word), durst not bring against him a railing accusation, so it is the duty of those, who are engaged in the defence of a good cause, to imitate so illustrious an example, and to leave all judgment to Him who cannot err.

Having made these observations on Mr. Pike's *personal* attack on Swedenborg, I shall now proceed to the examination of his charges against the *testimony* as well as the *doctrines* contained in his writings. These are arranged under distinct heads; and though the greater part of them have been repeatedly answered and refuted by different writers in defence of the New Jerusalem, yet, as they are again brought forward under the specious pretext of vindicating the cause of Christianity, and supporting the interests of its professors, whether they be Churchmen or Dissenters, Arminians or Calvinists, it may be advisable to meet those charges on the present occasion, and to demonstrate, that they are in general founded in error, and a total misapprehension both of the language and the true sense of divine revelation.

II.—PERFORMANCE OF MIRACLES.

The first objection or charge, which Mr. Pike brings against the authority and credibility of Swedenborg, is, "that he has given no proofs that he was a divine messenger, either by working miracles, or by predicting any considerable events that have since taken place in the world."

What miracle did John the Baptist perform to convince the Jews that he was charged with a divine commission? that he was vested with the authority of a prophet? yea, as our Lord himself expresses it, of *more than a prophet?* It is expressly written, "*John did no miracle;* but all things that John spake of this man (Jesus) were true. And many

believed on him there," John x. 41, 42. Miracles, then, in the case of John the Baptist, were not necessary to justify his pretensions; neither was his testimony concerning the Messiah less effectual by reason of their absence; for by virtue of the truth alone it produced conviction in the minds of many of his hearers, and caused them to believe on the name of the Lord: a proof this that rational evidence is superior to the most miraculous displays of power.

Our Lord says, "There shall arise *false christ*s and *false prophets*, who shall show *great signs and wonders*, insomuch that (if it were possible) they shall *deceive the very elect*," Matt. xxiv. 24; Mark xiii. 22. If so, then signs and wonders, or miraculous performances, are no certain proofs of a divine mission, because they are within the power of impostors and false teachers, and by no means the peculiar characteristics of a divinely authorized prophet. Nay, the power of working miracles is expressly attributed to *devils*, in Apoc. xvi. 14: and the very wish or desire to see a sign, in proof of a divine commission, is charged on the Jews as a mark of their being a *wicked* and *adulterous* generation, Matt. xvi. 4.

Then why, it may be asked, were miracles performed among the Jews in ancient times, and not among Christians in the present day? The answer is, Because the former were so immersed in natural and corporeal affections that they were incapable of discerning the interior spiritual truths of revelation; neither could these be laid before them without danger of profanation: on which account the Lord spake to that people in parables, that "seeing they might see, and *not perceive*, and hearing they might hear, and *not understand*," Mark iv. 12. Whereas now, since the introduction of Christianity into the world, the rational faculties of the human mind are more capable than before of being exercised on subjects of a divine nature, especially

in respect to the Lord, his Word, the Church and a state of immortality in another life.

Henceforth, therefore, no other miracle is required in the Church than the opening of the eyes of the understanding, the renovation of the heart and affections, a conformity of the life to the holy and divine precepts of the Word, and the actual descent of the New Jerusalem from heaven to earth. Effects like these, wheresoever or with whomsoever they take place, are truly miraculous, because they are supernatural, and plainly bespeak a divine power, which is alone capable of producing them.

III.—A NEW REVELATION.

It is asserted by Mr. Pike that "the Scriptures give us no warrant for expecting any new revelation." Now, in opposition to this, our Lord expressly says to his disciples, "I have yet many things to say unto you, but ye cannot bear them *now*. Howbeit, when he the Spirit of truth *is come*, he will guide you into all truth," John xvi. 12, 13. Here he evidently declares that the revelation, which in his divine wisdom he saw was best suited and adapted to their imperfect comprehension *at that time*, would *in some future day* be succeeded by one more distinct and full, when the Spirit of truth would enlighten their understandings with new discoveries of his Word and will, which they were *then* incapable of receiving. In another verse of the same chapter he adds, "These things have I spoken unto you in proverbs: *the time cometh* when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father," ver. 25. Here again a new and plainer revelation concerning the Father, in addition to that which they were then favored with, is distinctly promised: and we know that this promise was never fulfilled until the publication of the heavenly doctrines of the New Jerusalem,

which teach that Jesus Christ, the Redeemer and Saviour of the world, is at the same time its Creator and Preserver, and consequently the only God of heaven and earth, the Everlasting Father himself: see Isa. ix. 6. Chap. xl. 3, 9, 10. Chap. xlivi. 1, 11. Chap. lxiii. 16. John xiv. 9. Apoc. i. 8, 11, 17. Chap. xxii. 13.

From a variety of other passages it appears that the Lord was, in some future day, to come in the clouds of heaven with power and great glory, Matt. xxiv. 30; that is, in his Holy Word, unloosing the seals of its letter, Isa. xxix. 11; and revealing its spiritual sense, Apoc. v. 1 to 9. The prophet Isaiah, speaking of this same, saith, "The glory of Jehovah *shall be revealed*, and all flesh *shall see it together*," Isa. xl. 5. "Jehovah *shall arise* upon thee, and his glory *shall be seen* upon thee," chap. ix. 2. And in the Apocalypse it is written, "The Lord God of the holy prophets sent his angel to show unto his servants the things which must *shortly be done*. Behold, *I come quickly*, and my reward is with me," Apoc. xxii. 6, 12. "Write the things which thou hast seen, and the things which are, and the things which *shall be hereafter*," Apoc. i. 19. "The temple of God was *opened* in heaven, and there was seen in his temple the *ark of his testament*," Apoc. xi. 19. "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven *was opened*," Apoc. xv. 5. And again, "I saw *heaven opened*, and behold, a white horse; and he that sat upon him was called faithful and true. And he was clothed with a vesture dipt in blood; and his name is called *The Word of God*," Apoc. xix. 11, 13. These and many other passages, both in the Old and the New Testament, clearly show that some further manifestation of divine truth, beyond the mere literal expressions contained in the Word, was to be communicated to the church on

earth, and that such manifestation would, in fact, be a new revelation of the glory of the Lord.

The apostle Paul likewise says that "the Lord Jesus shall be revealed from heaven; that he shall come to be glorified in his saints, and to be admired in all them that believe in that day," 2 Thess. i. 7, 10. But that "the day of Christ shall be preceded by a general falling away from the true faith," 2 Thess. ii. 2, 3. Which agrees with our Lord's words, where he saith, "When the Son of Man cometh, shall he find faith on the earth?" Luke xviii. 8. In like manner the apostle Peter speaks of "the grace that is to be brought into the church at the *revelation of Jesus Christ*," 1 Pet. i. 13. In all these cases a future revelation is clearly announced; and we are fully warranted in expecting it, notwithstanding Mr. Pike's assertion to the contrary. It is called the revelation of Jesus Christ, not because he will then manifest himself to the world in person, or in an open and visible manner, as some are led to expect, but because he will open the interior sense of his Word, which indeed is himself, John i. 1, 14, and thereby communicate new light and new life to those who heretofore were sitting in the shade and obscurity of its letter.

IV.—FORNICATION AND ADULTERY.

The next charge against Swedenborg is, that with him "fornication is allowable, and adultery, in many cases, no crime." This is a most unjust charge, and can only be made by those, who either willfully or ignorantly misrepresent the author. So far from countenancing and encouraging the evils of fornication and adultery, he expressly condemns them; but at the same time, with that wisdom and discrimination to which his opponent appears to be an entire stranger, he distinguishes between the several kinds and degrees of evil in both the one and the other. On the

subject of fornication he writes thus: "There are degrees of the qualities of evil, as there are degrees of the qualities of good: wherefore every evil is lighter and heavier, as every good is better and more excellent. The case is the same with fornication, which, as being a lust, and a lust of the natural man not yet purified, *is an evil*: but inasmuch as every man is capable of being purified, therefore so far as it accedes or approaches to a purified state, so far that evil becomes a lighter evil, for so far it is wiped away; but so far as it accedes or approaches to the love of adultery, so far it is more grievous." *Conjugial Love*, 452. He afterwards, n. 453, explains what he means by the lust of fornication acceding or approaching to adultery: "All fornicators (says he) look to adultery, who do not believe adulteries to be sins, and who entertain like thoughts of marriages and of adulteries, only with the discrimination of what is allowed and what is disallowed" by the laws of human society.

On the subject of adultery perhaps no author has ever written so amply, so ably, and so expressly in condemnation of that vice, as Swedenborg has done throughout his voluminous works, particularly in his treatise on *Heaven and Hell*, 384; *Conjugial Love*, 464, 500; *Arcana Caelestia*, 8904; where he observes, that "whenever man commits adultery, and feels a delight therein, *heaven is closed against him*." But he also discriminates between the degrees of guilt even in acts of adultery, according to the circumstances attending them, justly remarking, that some cases are less aggravated than others: and for this he is shamefully accused of encouraging vice, and giving his sanction to adultery, by the Rev. J. G. Pike, of Derby, a professed minister of the gospel of Jesus Christ; by Mr. Pike, who knows no difference in guilt between simple fornication and the infernal lust of adultery, but confounding together all

the shades of crime, the lightest with the most grievous and pernicious, pronounces the same judgment on every kind and degree of evil! To reason with such a man is obviously a waste of time, which might be employed to a much better purpose. If he cannot of himself comprehend so plain a doctrine as that of the equitable distribution of rewards and punishments, according to the degree of merit or demerit in human actions, no arguments will avail so as to produce a conviction of the truth and justice of our Lord's words in the Gospel, where he saith, "That servant, who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with *few stripes*," Luke xii. 47, 48. Let these observations suffice for the present, as we shall have occasion to return to this subject again in the course of the work.

V.—A DISTINCT HEAVEN FOR MAHOMETANS.

Another charge against Swedenborg is, that he assigns "a distinct heaven for Mahometans, where they have a plurality of wives." It is generally supposed, that there is only *one* heaven, *one* spacious receptacle, into which all good men are admitted after death, without any regard to the different degrees and qualities of the charity and faith, which constitute their spiritual life. And this crude, indigested notion of a future state and place of happiness appears to be entertained by Mr. Pike, as if it were a matter of undoubted certainty. That there are, however, at least *three* heavens, cannot be denied by those who admit the authority of the apostle Paul; for he expressly states, that he knew a man (probably himself), who was "caught up into the *third* heaven," 2 Cor. xii. 2. And if we appeal to still higher authority, we shall find, that the kingdom of

heaven is diversified by numerous habitations, or distinct places of abode, all of them being doubtless accommodated to the temper, taste, and spiritual state of their respective inhabitants. Our Lord in the Gospel says to his disciples, "In my Father's house are *many mansions*: if it were not so, I would have told you," John xiv. 2. Nothing therefore can be conceived of as more consistent with divine order, and the true sense of Holy Writ, than such an arrangement in the mansions of bliss, as may be best suited to the various dispositions and habits of life, which have been previously formed in good and pious men, according to their several professions of religion, whether they have been Christians, Mahometans, Jews, or Pagans. For to suppose, that none but Christians can hereafter become the subjects of eternal happiness, and that all others are necessarily excluded from heaven, is the height of cruelty, wickedness, and insanity: it is an aspersion of the character of Him "whose tender mercies are over all his works," Ps. cxlv. 9; and who declares, that "*many shall come from the east, and from the west, and from the north, and from the south*, and shall sit down in the kingdom of God," Luke xiii. 29; Matt. viii. 11.

With respect to the Mahometans being allowed "a *plurality of wives* in heaven," this is not correctly stated. Swedenborg's words are as follows: "The Mahometans, like all other people who acknowledge God, and love what is just, and do good from religious motives, have their particular heaven, but out of the limits of the Christian heaven. The Mahometan heaven is divided into two: the inhabitants of the inferior heaven live virtuously with several wives, but none are raised thence into the superior heaven, except such as *renounce a plurality of wives*, and acknowledge the Lord our Saviour, and at the same time his dominion over heaven and hell. I have been informed,

that it is impossible for them to conceive God the Father and our Lord to be one ; but that it is possible for them to believe, that the Lord hath dominion over the heavens and the hells, because he is the Son of God the Father. It is this faith whereby the Lord effecteth their ascent into the superior heaven." *True Christ. Relig.*, 832. We leave this passage without comment for two reasons ; first, because it is not contrary to the Scriptures, though it may sound strange in the ears of a person, whose charity is contracted to the span of his own narrow circle ; secondly, because every man of sound understanding, who believes in divine revelation, may know, that the life which is confirmed by habit in this world, especially if derived from the religious instruction received from infancy, cannot easily be changed after death ; but that each individual, whatever may have been the dispensation under which the Divine Providence had placed him, will be dealt with and rewarded hereafter according to the quality of his works, which are expressly said to "*follow with him*," Apoc. xiv. 13.

VI.—DEVILS AND ANGELS ONCE MEN.

The doctrine maintained by Swedenborg, "that devils and angels were once men," is also brought as a charge against him, in all probability merely because it is new to Mr. Pike, and to those who in reading the Scriptures, as he must have done, with half-closed eyes, have not been able to discover its truth, though to an impartial eye it is very evident. It is indeed the general opinion, that angels were originally created such, and immediately placed in heaven, without having first lived as men in the natural world, and that many of them afterwards rebelled, and were cast down from heaven, together with Lucifer, the instigator and leader of the insurrection. This idea, however, has no foundation in the Sacred Scriptures either of

the Old Testament, or of the New; but has arisen in the church from a misapprehension of the true sense of those passages, wherein mention is made of angels, of the sons of God, and of Lucifer the son of the morning; and has been further confirmed by the representations of poets and other fanciful writers.

But to come to more direct proofs from the Sacred Scriptures, that angels and men are of one and the same species of intelligent beings, it is written, that "in the *beginning* (that is, at the *commencement* of all things) God created the heavens and the earth," Gen. i. 1. And after describing the process introductory to the formation of man, it is then added, "So God created *man* in his own image, in the image of God created he him; male and female created he them," ver. 27. The inspired penman concludes this part of the subject by saying, "*Thus* the heavens and the earth were finished, and *all the host of them*. And on the seventh day God *ended* his work which he had made; and he rested on the seventh day from *all his work* which he had made," Gen. ii. 1, 2. If now this be regarded as an account of the first act of creation, it is plain that men were formed before angels, and not contrariwise: for it would be the height of absurdity to suppose, that angels or any other beings were created *before the beginning*, or before the Divine Agent *began* his work.

The order of creation is also worthy of being noticed; because it shows, that the less perfect production preceded the more perfect: first of all, inanimate matter was created, as earth and water on the first day; then vegetables, as grass, herbs, and fruit trees, on the third day; afterwards animals, as fishes fowls, and beasts, on the fifth day; lastly men, male and female, on the sixth day. But man at his first formation was not in so high a state of perfection as he afterwards arrived at, when "the Lord God breathed

into his nostrils the breath of lives, and he became a *living soul*," Gen. ii. 7. With this new name he acquired a new quality, and became in effect a *man-angel* while living in the body, each successive stage of his existence introducing him to a still more exalted degree of wisdom and intelligence, until at length, by putting off the material body, he became a *pure spirit* or an *angel*. In this last state the term *angel* is not unfrequently applied to him in the Word: and reciprocally also an angel is called a *man*.

The first place, in which mention is made of an angel, is Gen. xvi. 7 to 11, where the angel of Jehovah appeared to Hagar. But as this passage does not furnish so clear a proof of the identity of angels and men, as the argument requires, we proceed to others more decisive of the question. In Gen. xviii. we read, that three angels appeared to Abraham, who are expressly called *men*, ver. 2, 16, 22. And in like manner the two angels that appeared to Lot, Gen. xix. 5, 8, 10, 12, 16. We also read, that "when Joshua was by Jericho, he lifted up his eyes and looked, and behold, there stood a *man* over against him with his drawn sword in his hand:" and that the same man was an angel, is plain from his calling himself "*the captain of the Lord's host*," Josh. v. 13 to 15. An angel likewise appeared to Manoah's wife, and afterwards to Manoah himself, as a *man*, being repeatedly so called, Judg. xiii. 3, 6, 8, 10, 11. The priest and prophet Ezekiel constantly describes the angels, whom he saw, as *men*: see chap. ix. 2, 3, 11; chap. x. 2, 3, 6, 7; chap. xl. 3, 4; chap. xlivi. 6; chap. xlvii. 3. Daniel and Zechariah do the same: see Dan. viii. 15, 16; chap. ix. 21, where the angel Gabriel is called the *man Gabriel*. Chap. x. 5, 16, 18; chap. xii. 6, 7; Zech. i. 8, 10; chap. ii. 1.

The same doctrine of the identity of angels and men is equally demonstrable from the writings of the New

Testament. In Mark xvi. 5, the angel that was seen “sitting on the right side of the Lord’s sepulchre, clothed in a long white garment,” is called “*a young man.*” And in Luke xxiv. 4, when the women went to the sepulchre, to look for the body of the Lord Jesus, it is said, that “*two men* (meaning *two angels*) stood by them in shining garments.” Our Lord also in the same Evangelist says, that deceased men, who have departed in a regenerate state, “*are equal unto the angels,*” Luke xx. 36.

But the doctrine here maintained is inculcated more plainly still by the apostle John in the book of Revelation. The angel, who accompanied John, and showed him the great city, the holy Jerusalem, coming down from God out of heaven, measured the wall thereof, and found it to be an hundred and forty and four cubits, which are said to be “according to the measure of a *man*, that is, of an *angel*,” Apoc. xxi. 17; thus identifying a man and an angel as one and the same, because they are of the same family by creation, and acknowledge the same Lord as their common Parent.

It is further written, that after the angel had showed John the wonderful things relating to heaven, he was about to fall at his feet in profound adoration: but the angel immediately stopped him, and said, “See thou do it not; for I am thy *fellow-servant*, and of thy *brethren* that have the testimony of Jesus: worship God,” Apoc. xix. 10. And again the apostle continues, “When I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. Then saith he unto me, See thou do it not; for I am thy *fellow-servant*, and of thy *brethren the prophets*, and of them who keep the sayings of this book: worship God,” Apoc. xxii. 8, 9. Here the angel avows himself to be only a *man*, a *prophet*, the *brother* and *fellow-servant* of John, and of no higher consideration than

other pious and good men, who, having kept the sayings or commandments of their Saviour, are after death admitted to share in the glory and happiness of heaven.

Having made these observations, I now ask, Why should it be thought a strange or unscriptural doctrine, that all the angels of heaven were once men upon earth; and by parity of reason, that all the devils in hell were once equally men? since the most satisfactory testimony, drawn from prophets, evangelists, and apostles, establishes the fact, that at the very *beginning* of creation *men* were formed, and not *angels*; but that in due process of time *men became angels*, and were thenceforth distinguished as such, though they still retained their original and primitive name of *men*.

VII.—THE SPIRITUAL SENSE OF THE WORD.

It is objected that the view which Swedenborg gives of the Scriptures is absolutely contrary to the account of their design and efficacy, which is presented in that holy volume. And as a proof of this, the objector endeavors to form a contrast between what the apostle Paul says of the Scriptures, taken in a *natural* or *general sense*, and what Swedenborg says of them as to their *spiritual* or *particular sense*. The apostle justly observes that “all Scripture (meaning all Divine Scripture) is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works,” 2 Tim. iii. 16, 17. This is nowhere denied by Emanuel Swedenborg, but is rather demonstrated and confirmed by the whole tenor of his writings. Yet Mr. Pike, no doubt under the influence of a strong desire to bring him into discredit with the public, *fancies* and *persuades himself* that he has discovered a contradiction to the apostle in the following words of Swedenborg: “In the Word there is a spiritual

sense heretofore unknown: owing to this sense the Word is divinely inspired, and holy in every syllable." *Tr. Chr. Rel.*, 193. "Its holiness doth not appear in its literal sense. That the Word of God should not be rejected as a common trivial writing, the Lord hath revealed its spiritual sense." *Tr. Chr. Rel.*, 200. "No one heretofore hath had the least idea that there is in the Word any spiritual sense." *Tr. Chr. Rel.*, 776. These are detached and unconnected quotations: but the last is mutilated, and Mr. Pike appears willfully to have suppressed the qualification which immediately follows, viz: "*according to the truth and reality in which it existeth.*"

Many pious writers have, indeed, supposed that there is some kind of a spiritual sense in the Sacred Scriptures; but they were not apprised of the real nature of that sense, and therefore Swedenborg has well observed that heretofore it was unknown *according to the truth and reality in which it exists.* He also explains the nature of this spiritual sense, and in a great variety of examples shows that the literal sense is unintelligible without recourse to another sense, which lies concealed within it, comparatively as the soul of a man is concealed within his body. Thus, when it is said that the Lord will come in the clouds of heaven with power and great glory, Matt. xxiv. 30, he proves, by numerous passages from the Word itself, that by the clouds of heaven is meant its literal sense, and by power and glory its spiritual sense. Also when mention is made of the sun being darkened, the moon turned into blood and the stars falling from heaven, Joel ii. 31; Matt. xxiv. 29, he clearly demonstrates that by such language we are not literally to understand the sun, moon and stars of the visible firmament, but spiritual things corresponding thereto. So again, when it is written that God rode upon horses, and walked through the sea with his horses, Hab. iii. 3, 8, 15; that he will smite

every horse with astonishment, and his rider with madness, and will smite every horse of the people with blindness, Zech. xii. 4; that the tribe of Judah is a lion; Issaehar, a strong ass; Dan, a serpent by the way, an adder in the path, biting the horse's heels, so that his rider falls backward; Naphtali, a hind let loose; Joseph, a fruitful bough near a well, with branches running over the wall; while Benjamin is said to ravin as a wolf, Gen. xl ix. 14, 17, 21, 22, 27; that Ephraim is a eake not turned, a silly dove without heart, and an heifer that is taught, Hosea vii. 8, 11; chap. x. 11; that the Jews in general are serpents and a generation of vipers, Matt. xxiii. 33; that all the feathered fowl and beasts of the field are invited to the table of the Lord God, where they are to be filled with horses and chariots, with mighty men, and with all men of war, to eat fat till they are full, and drink blood till they are drunken, Ezek. xxxix. 17 to 20; Apoe. xix. 17, 18; that Jehovah shall hiss for the fly of Egypt, and for the bee of Assyria; that he shall also shave with a hired razor, by the king of Assyria, the head and the hair of the feet, Isa. vii. 18, 20; that a man must hate his father and mother, his wife and children, brethren and sisters, in order to become a disciple of Jesus Christ, Luke xiv. 26; although he is elsewhere commanded to honour and love them, Exod. xx. 12; John xiii. 34, 35; that the city New Jerusalem, descending from heaven, is twelve thousand furlongs in length, breadth and height; that is, fifteen hundred miles each way, Apoe. xxi. 16; in all these cases, and a hundred others whieh eannot possibly be understood aeeording to the literal expressions, the same author proves, and every intelligent person who reveres the Divine Word must admit, that things of a spiritual or heavenly nature are intended to be represented and signified by them; things whieh do not manifestly appear in the language made use of, but which are concealed

therein, like jewels within a casket, and discoverable only by the science of correspondences, which unfolds the true spiritual sense and presents every part of the Sacred Scriptures as worthy of their Divine Author, who himself says, "The words that I speak unto you, they are *spirit*, and they are *life*," John vi. 63.

Mr. Pike, however, has no idea of the necessity of any spiritual sense, and seems disposed to rest contented with the mere letter. He must consequently believe that God literally rides upon a horse, and upon the clouds; that some of the sons of Jacob were lions, asses, calves and serpents; that Joseph was the brauch of a tree; that Benjamin acted the part of a wolf; that Ephraim was a cake, a silly dove and an heifer; that the Jews were a nation of serpents and vipers; that birds and beasts are to dine at the table of the great God; that Jehovah is to hiss for flies and bees, and to shave men with a razor hired for the purpose; that Christians are bound to treat their parents, wives, children, brothers and sisters with hatred and contempt, and at the same time to love them as themselves; that they are on certain occasions to cut off their right hands, and to pluck out their right eyes; that they are to call no man upon earth either father or master; that paupers are saved in preference to men of property; and that a city, fifteen hundred miles in length, in breadth, and in height will actually descend from heaven and light upon the earth, according to the description given in the book of Revelation. Judging, likewise, that the apostles entertained the same gross ideas with himself concerning the Scriptures, he exultingly exclaims, "Is not that sense of the Word, with which apostles and martyrs were acquainted, and in which they rejoiced, sufficient for us?" Allowing it to be sufficient for Mr. Pike and his friends, does it follow that no higher and more interior discoveries of divine truth were ever to

be communicated to the church than those which accompanied the first dawning of Christianity? The apostle himself says, "We know *in part*, and we prophesy *in part*: but when that which is *perfect* is come, then that which is in part shall be done away: for now we see through a glass *darkly*," 1 Cor. xiii. 9, 10, 12.

VIII.—THE BOOKS OF THE WORD.

Swedenborg is next charged with "denying the inspiration of a great part of the Divine Word," because he distinguishes between those books which have an internal sense, and those which have not, pronouncing the former, and not the latter, to be of divine authority. On this subject I would ask, By what rule of evidence does Mr. Pike form his judgment of a divine writing? Has he any other to appeal to, than the uncertain and fluctuating decisions of the Romish Church? What foundation has he for his belief in the sanctity and divinity of any particular books, except the opinions of fallible men, sitting to debate the question among themselves, and deciding by a majority of votes at one time that such and such a book is divine, and at another time that the very same book is destitute of that character; thus extending or diminishing the number of inspired writings, not by a reference to any internal evidence, like that of the *spiritual sense* contained within them, nor to the words of the Lord in Luke xxiv. 44, which form the rule of judgment in this case, but by the caprice of the moment, or the influence of a prevailing party in the Church?* Even in the Established Church

* It does not appear, that even the Jews were always agreed in opinion concerning the books generally received by them; some, which are now regarded as canonical, being once deemed apocryphal or of doubtful authority. Rabbi Nathan, speaking of the *Proverbs*, *Solomon's Song*, and *Ecclesiastes*, observes, "In former times it was

of this country are not the apocryphal books, at least seven of them, recommended and read in the national churches equally with those which are acknowledged to be canonical?* And with respect to the New Testament in partic-

said of these books, that they are *apocryphal*." See *Michaelis, Introd.* vol. i. p. 71.

* These books are *Tobit*, *Judith*, the book of *Wisdom*, *Ecclesiasticus* *Baruch*, *History of Susanna*, *History of Bel and the Dragon*. The lessons appointed for the 30th day of September, and the 1st of October, in every year, are the 6th and 8th chapters of the apocryphal book, called *Tobit*, wherein is detailed the mode how a devil or, an evil spirit is to be driven away from a man or a woman, namely, by burning the heart and liver of a fish, and making a smoke therewith, so that the devil may *smell* it; and as he cannot endure the scent, this instructive lesson, given as from the mouth of an angel, asserts, that the devil will instantly depart, and "the party," whom he before troubled with his presence, "shall be no more vexed." Is this suitable doctrine for a Christian congregation?

The book of *Judith* is supposed by Grotius to be entirely a parabolical fiction, written in the time of Antiochus Epiphanes, when he came into Judea to raise a persecution against the Jewish Church, and that the design of it was to confirm the Jews under that persecution in their hopes, that God would send them a deliverance. And he says, "That therein by *Judith* is meant Judea; by *Bethulia*, the temple, or house of God; and by the *sword*, which went out from thence, the prayers of the saints: That *Nabuchodonosor* doth there denote the devil, and the kingdom of *Assyria* the devil's kingdom, pride: That by *Holofernes* is there meant the instrument or agent of the devil in that persecution, Antiochus Epiphanes, who made himself master of Judea, that fair *widow*, so called, because destitute of relief. That *Eliakim* signifies God, who would arise in her defence, and at length cut off that instrument of the devil, who would have corrupted her."

There are many other learned writers, who agree with Grotius in the general, that this book is rather a parabolical, than a real history, made for the instructing and comforting of the people of the Jews under that figure, and not to give them a narrative of anything really done. And their reason for it is, that they think it utterly

ular, what reason is assigned by the Church of England for admitting the Letters or Epistles of the different apostles among the books of divine inspiration? None whatever, except that of general custom, which in itself is no *reason* at all.

The truth appears to be, that neither the Romish nor Protestant Churches have to this day clearly understood what it is that constitutes a *divine* book; they have not sufficiently considered the purport of our Lord's words to his disciples, when he told them, that "*all the Scriptures were written concerning himself;*" and that the books, which he acknowledged as the Scriptures of divine truth, to be fulfilled in his own person, were those comprehended under the titles of "*the Law of Moses, the Prophets, and the Psalms:*" see Luke xxiv. 27, 44. Thus our Lord has himself laid down the rule, by which we are to judge of those books and writings, which alone deserve to be honored by the Church as *divine*, viz., That in their inmost sense they treat *solely of him*. Now in many parts of the books of Moses, the Prophets, and the Psalms, no allusion whatever is made, in the *literal sense* of the expressions used, either to the Lord incarnate, or to his sufferings, death, and resurrection; and yet he came into the world to fulfill in his own person the whole and every particular part of the Sacred Scriptures, as it is written, "*The Word, which in the beginning was with God, and was God, was made flesh, and dwelt among us,*" John i. 1, 14. And again, "*All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning*

inconsistent with all times, where it has been endeavored to be placed, either before or after the captivity of the Jews.

Grotius and others also think, that the book called *Baruch* is a mere fiction by some Hellenistical Jew, and contains nothing of a real history. See *Prideaux's Connection, &c.* vol. i, p. 52.

me," Luke xxiv. 44. There must therefore be an *internal spiritual sense* belonging to the Word, not apparent in the letter; and without a doubt the Lord must have opened the understanding of his disciples to discern that sense, according to their measure, when, "beginning at Moses, and all the Prophets, he expounded unto them *in all the Scriptures* the things concerning *himself*," Luke xxiv. 27.

The same rule, which so well applies to the Old Testament, may also be applied to the New; and by it we are enabled to distinguish those books, which are absolutely divine to the very letter, in consequence of being dictated by God himself, from those which, though excellent in their kind, are yet only the productions of good and pious men. Of the former description are the four Gospels and the Apocalypse; of the latter, are the Acts of the Apostles, and the Letters which they wrote to the different churches, to encourage and confirm them in the cause of Christianity.

The reader may now see the true scriptural ground and reason why the New Church discriminates between those books which are divine, and those which are merely human, though in many respects deservedly to be esteemed; while neither Mr. Pike, nor his Dissenting brethren, nor the Church of England, nor the Church of Rome, nor any other body of professing Christians so called, can give any reason whatever, beyond that of *blind custom*, for placing on a level with each other productions so widely different in their character and complexion, as those are which form what is usually called the Bible.

IX.—THE APOSTOLIC WRITINGS.

But says Mr. Pike, "One of Swedenborg's followers, and if I do not much mistake Hindmarsh's *Compendium*, the same gentleman asserts, that Swendenborg valued the Apostolic Writings as highly as any other person; but

in this he differed from others, that he valued the Word of God unspeakably higher." And he goes on to declare, "that this passage contains an assertion that is absolutely false: Christians value the Apostolic Writings as one of the most precious parts of the Word of God: with what truth then can he, who asserts that they are a mere human composure, be said to value them as highly as those who esteem them divine?" In answer to this I would observe, that it is one thing to *say*, that certain books are divine, while their internal spirituality is expressly denied; and another thing to *believe* them to be such in reality, by ascribing to them that which is alone constituent both of their sanctity and divinity, namely, an internal sense, treating of heavenly and spiritual things, through the medium of earthly and natural images. Now this is exactly the case with Mr. Pike, and those whose cause he has undertaken to advocate; they *profess with their lips*, and *say*, that the books of Moses, the Prophets, the Psalms, and the Gospels, are divine; but at the same time they *deny*, that either of those books has an internal spiritual sense different from that of the letter. So again they *say*, that the Acts and Epistles of the Apostles are divine; and yet they *acknowledge* they have no higher, more interior, or other sense, than that which appears on the face of them. Thus they place all the books, which usually go under the names of the Old and New Testament, on the same level; and that level they comparatively fix in the dust, because, by denying the spiritual sense of the Word, they will not allow, that it is in heaven, as well as upon earth, though the Psalmist expressly says, "For ever, O Jehovah, thy Word is settled in *heaven*," Ps. cxix. 89. Those books, which are really divine, they strip of their brightest glory, their spiritual part; and those, which are merely human, they recommend with the same earnestness, nay with much more

zeal and industry than they do the former, grounding almost all their doctrines upon, writing almost all their essays from, and preaching almost all their sermons according to, the maxims laid down by Paul, instead of deriving them immediately from the divine sayings of his Lord and Master Jesus Christ.

On the other hand, the members of the New Church, being in all cases desirous of "rendering to Cæsar the things which are Cæsar's, and to God the things that are God's," Matt. xxii. 21, and being furnished with the most decisive and satisfactory evidence of the eternal distinction between those writings which constitute the Word made flesh, full of grace and truth, and those of mere human authority, however excellent in their kind, and beneficial to society, acknowledge with their hearts, and profess with their mouths, their full conviction of the superior excellence of those books, which, according to the Lord's own words, in their inmost sense treat of him alone, and in their internal sense of the things appertaining to his kingdom both in heaven and on earth. Other books, such as the Apostolic Acts and Epistles, are not *rejected*, but highly *esteemed* by the New Church, their authority being frequently quoted in confirmation of the truth of the Divine Records. They are not indeed considered as books of the Word, because they are not written by correspondences, or according to the rules of that science, which teaches that strict analogy subsisting between spiritual and natural things, and consequently have not the genuine internal sense, as every book written by Divine inspiration must have. But when we say this of the Acts, Epistles, and various other writings, do we assert anything more, than what is expressly declared by the members of the Old Church, concerning *every book of the Word?* They deny, that the Word possesses any internal or spiritual sense different from that of the

letter; while we on the other hand maintain, that it has three senses, absolutely distinct from each other, though conjoined by correspondences; and that it ought by no means to be confounded, or placed on a level, with any human productions whatever, merely because they happen to be bound up with it in the same volume. If our denial of a spiritual sense in the books above named be called a *rejection* of them, we can with equal propriety retort the argument, and say, that the Old Church *rejects* the Word *altogether*; for it denies, that any such spiritual sense as that already described exists at all. Until therefore the opposers of the New Jerusalem acknowledge an internal sense, at least in *some* of the books of the Word, it must be with a very ill grace that they bring against us the charge of *rejecting* the Acts, Epistles, and other writings; since the New Church allows the same authority and weight to those books, which have no internal sense, as the Old Church does to the whole Word.

X.—THE LORD'S COMING IN THE CLOUDS OF HEAVEN.

“ By the clouds of heaven, in which the Lord is to come a second time, is meant the Word in its literal sense; and by the power and glory, which will accompany him, its spiritual sense.” Mr. Pike, like many others, who confine their views of the great events predicted in the Word to the literal expressions made use of, without the least idea of any higher or more interior sense belonging to them, seems to entertain an opinion, that at the time of the last judgment the Lord will personally appear in the clouds of the atmosphere with extraordinary pomp and splendor, accompanied by an innumerable host of angels; that he will then raise out of their graves all, who had ever lived since the creation of the world; that he will again

clothe their souls with their former bodies ; and, when collected together to one place, that he will pass judgment upon them, sentencing the good to eternal life or heaven, and the wicked to eternal death or hell. He also appears to believe, that the visible heavens and the habitable earth, though so well adapted to answer all the ends of creation in perpetuity, will at the same time be destroyed, and that a new heaven and a new earth will be created in their stead. Such are the gross and childish notions, which have arisen in the Church, and are still cherished even by its professed ministers, from a total misapprehension of the literal sense of the Word, and from an entire ignorance of the existence of a spiritual sense, now at length happily revealed for the use and benefit of the New Jerusalem. By this sense we are distinctly taught, that the coming of the Lord in the clouds of heaven denotes, not his personal appearance in the air, but his appearance in the Word, which is one with himself: for as natural clouds obscure the direct light of the sun, so the literal sense of the Word in a great degree obscures its spiritual sense, which latter constitutes the power and glory of divine truth. The coming of the Lord, therefore, is not to destroy the visible things of creation, but to build up and to establish a new spiritual church, in the room of that which is fallen ; thus to open his Word to the understanding of mankind, to make manifest its interior treasures of wisdom, and to demonstrate its astonishing perfection in the sanctity and divinity of its contents.

That the *clouds* spoken of in the Sacred Scriptures are to be referred to the *obscurity* of divine truth, as it appears in many parts of the letter, rather than to any natural exhalations or vapors arising from the earth, and that the term *glory, brightness, or splendor*, is predicated of the spiritual sense, requires no further confirmation, than an attentive con-

sideration of the following passages : "Jehovah will create upon every dwelling-plaee of mount Zion, and upon her assemblies, a *cloud*, and *smoke* by day, and the *shining* of a *flaming fire* by night: for upon all the *glory* shall be a *defence* (or *covering*)," Isa. iv. 5. "Behold, Jehovah rideth upon a *swift cloud*," Isa. xix. 1. "He bowed the heavens, and eame down; and *darkness* was under his feet. He made *darkness* his secret plaee: his pavilion round about him were dark waters, and *thick clouds* of the skies. At the *brightness* that was before him, his *thick clouds* passed," Ps. xviii. 9 to 12. "Thy mercy, O Jehovah, is in the heavens; and thy faithfulness reaeheth unto the *clouds*," Ps. xxxvi. 5. "Thy merey is great unto the heavens, and thy truth unto the *clouds*," Ps. lvii. 10; Ps. eviii. 4. "Ascribe ye strength unto God: his excelleney is over Israel, and his strength is in the *clouds*," Ps. lxviii. 34. "Jehovah eovereth himself with *light*, as with a garment; he maketh the *clouds* his chariot, and walketh upon the wings of the wind," Ps. eiv. 2, 3. In the book of Job also it is written, "He holdeth baek the *face of his throne*, and spreadeth his *cloud* upon it," Job. xxvi. 9.

In these and many other passages clouds denote the literal sense of the Word; glory, brightness, and light, its spiritual sense; and riding upon a eloud, instruction in divine truth. The thiiek eloud and smoke, whieh appeared upon mount Sinai, when Jehovah deseended upon it in fire, and gave the law to Moses, in like manner signified the literal or external sense of that law, as the first fruits of the Word; as did the cloud that covered the tent of the congregation, when the tabernaele was completed, and the glory of Jehovah filled it. From all whieh eireumstances it is evident, that the Lord's second eoming in the clouds of heaven with power and great glory, can have no other meaning, than his more immdiate presence in the literal

sense of his Word, in consequence of the revelation of its spiritual sense.

XI.—THE LORD IN MAN, AND MAN IN THE LORD.

The next quotation, in the form which Mr. Pike gives it, I have not been able to discover in the writings of Swedenborg, though great pains have been taken, in searching for it. He represents Swedenborg as saying, “The Lord is man: man is the Lord;” intending it, no doubt, to be understood, that Swedenborg confounds the Creator and the creature as one and the same. But this insidious attempt cannot succeed in the estimation of any truly candid mind. Speaking of the reciprocal conjunction of the Lord with man, and of man with the Lord, he very frequently indeed says, “The Lord is *in* man, and man is *in* the Lord, which is no more than what the Lord himself declares in the Gospel, in these words, “At that day ye shall know, that I am in my Father, and *you in me*, and *I in you*,” John xiv. 20. And again, “Abide *in me*, and *I in you*: he that abideth *in me*, and *I in him*, the same bringeth forth much fruit,” John xv. 4, 5. But it is probable that the quotation may have been grounded upon a passage in the *True Christian Religion*, n. 101, etc., where the author observes, and clearly proves, that in Jesus Christ “God was made man, and Man God, in one person;” and in consequence of his Humanity being Divine, in him “God is Man, and Man is God,” n. 102. The proofs, which he furnishes from the Sacred Scriptures in support of this great truth, are too abundant to be repeated in this place: suffice it to observe, that he who was born in time, and became the Saviour and Redeemer of mankind, is called *Immanuel*, or *God with us*, Isa. vii. 14; Matt. i. 23: the *Mighty God*, the *Everlasting Father*, Isa. ix. 6: *Jehovah our God*, was expected and waited for, Isa. xxv. 9; and whose way was prepared by

John the Baptist, Isa. xl. 3; John i. 23: the *Lord Jehovah*, who was to come with strong hand, and to feed his flock like a shepherd, Isa. xl. 10, 11: the *Branch*, whose name is also *Jehovah our Righteousness*, Jer. xxiii. 5, 6: the *Word Incarnate*, which in the beginning was with God, and was God, and by whom all things were made, John i. 1, 3, 14: the very *Father*, whom Philip was so desirous of seeing, not knowing that he then stood before him, clothed with Humanity, John xiv. 8, 9: "the *Alpha and Omega*, the *Beginning and the Ending*, the *First and the Last*, who *Is*, who *Was*, and who *Is to Come*, the *Almighty*," Apoc. i. 8, 11, 17.

If now Jesus Christ be really and truly that very Jehovah whom the Scriptures of the Old Testament so uniformly describe as the only Saviour and the only Redeemer, Isa. xliii. 11; chap. xlix. 26; Jer. l. 34; Hos. xiii. 4; Ps. xix. 14; then it follows, in the words of an apostle, that he alone is "the true God and eternal life," 1 John v. 20; that "in him dwelleth all the fullness of the Godhead *bodily*," Coloss. ii. 9; and consequently that in him "God is Man, and Man is God."

XII.—THE LORD AS A SUN ABOVE THE ANGELIC HEAVENS.

The first point which Mr. Pike notices under this head is the declaration which Swedenborg makes in his *True Christian Religion*, 25, and elsewhere, that "the Lord appears as a sun above the angelic heavens, being manifested, with respect to his wisdom, in the proceeding light thereof; and, with respect to his love, in the proceeding heat. He himself is not that sun; but divine love and divine wisdom, in their proximate emanation from him and round about him, appear as a sun before the angels. Himself in the sun is a Man, our Lord Jesus Christ, both with respect to the all-

begetting Divinity, and with respect to the Divine Humanity." This account of the Lord as a sun is called by Mr. Pike a glaring and awful contradiction of the Holy Word; and in proof of his assertion, he quotes a few passages from the book of Job, one from Isaiah and another from the Psalms, which speak of the incomprehensible greatness of the Divine Being, and do not at all bear upon the subject he pretends to discuss. It will be sufficient, therefore, to answer this objection by producing the following passages, which clearly authorize the description given by Swedenborg.

"The Lord God is *a sun* and shield," Ps. lxxxiv. 11. "Unto you that fear my name shall the *sun of righteousness* arise with healing in his wings," Mal. iv. 2. "The light of the moon shall be as the *light of the sun*, and the *light of the sun* shall be *seven-fold*, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, and healeth the stroke of their wound," Isa. xxx. 26. "Thy *sun* shall no more go down, neither shall thy moon withdraw itself: but *Jehovah shall be thine everlasting light*," Isa. lx. 20. "When Jesus was transfigured, his face did shine as the *sun*, and his raiment was white as the light," Matt. xvii. 2. "The countenance of the Son of Man was as the *sun* shineth in his strength," Apoc. i. 16. "I saw an angel standing in the *sun*," Apoc. xix. 17. This was a view of the Lord, who is frequently in the Word called an angel, in the midst of the *sun* of heaven; for John was then in spiritual, and not in natural vision. The apostle Paul says that "the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelleth in *the light which no man can approach unto*," 1 Tim. vi. 15, 16. This inaccessible light, in which the Lord dwells, can surely be no other than the sun of the spiritual world. Wherein, then, consists the "daring impiety" which Mr. Pike ascribes

to Swedenborg, in giving such a representation of the Most High, as is warranted by the Sacred Scriptures themselves, as well as by the Apostolie Writings?

XIII.—A DIVINE TRINITY, NOT OF PERSONS, BUT OF ESSENTIALS IN ONE PERSON.

It is next objected that Swedenborg denies a trinity of *persons* in the Godhead, and instead thereof maintains a trinity of *essentials* in one divine person, teaching that the *whole trinity*, or as the apostle Paul expresses it, *all the fullness of the Godhead*, is in Jesus Christ, the invisible Divinity being what is called the Father, the visible Humanity the Son, and the proceeding influence or operation the Holy Spirit. This doctrine, though manifestly the true doctrine of the Saered Scriptures throughout, is violently opposed by Mr. Pike, who quotes a few passages to show that there is a distinction in the divine nature pointed out by the terms Father, Son and Holy Spirit; and then ignorantly concludes that he has proved a trinity of *persons*. He knows there is no such expression as a *trinity of persons* in any part of the Scriptures; and he ought to know that such a trinity is incompatible with the divine unity: for if each person, *separately considered*, be God and Lord, then there must of neecessity be three Gods and three Lords; and it avails nothing to say that the three persons are still only one God, when the whole tenor of the doctrine, as well as its plain language, *labors to inculcate* the idea of three Gods. If the Father be not the Son, nor any part of the Son, and yet is a whole and complete God in himself; and if the Son be not the Father, nor any part of the Father, and yet is a whole and complete God also in himself; and if again the same may be said of the Holy Spirit in respect to the other two; then how, in the name of wonder and common sense, can the whole three together constitute only one God?

The fact is, Mr. Pike believes in three Gods; and so does every tripersonalist, who, by false reasonings and perverse interpretations of the Sacred Scriptures, confirms himself in the idea that there is one divine person or being called God the Father, another called God the Son, and a third called God the Holy Ghost, and who then worships them one after another, but for the most part one for the sake of another.

Well (Mr. Pike may exclaim), but is it not expressly written, "God said, Let *us* make man in *our* image, after *our* likeness?" Gen. i. 26. "The Lord God said, Behold, the man is become (*Heb.* was) as one of *us*," Gen. iii. 22. From these two passages he reasons in favour of a *trinity* of persons, just as if the expressions *us* and *our* necessarily implied *three*, and no more; when yet everybody knows, that the terms will equally embrace *three*, *three hundred* or *three thousand*. This part of the argument therefore falls to the ground, and is lost in the dust of a mere quibble.

What is really meant by the term *us*, when used by the one only God, the Creator and Regenerator of man, is well explained by Emanuel Swedenborg in his illustrations of the first and third chapters of Genesis; where he clearly proves, that the subject treated of in the passages alluded to is not the first creation or first birth of man as to his natural body, but his new birth, or the regeneration of his spirit, and the decline of the Most Ancient Church. With this view he describes the nature of the communication, which subsists between the regenerate man and the angels of heaven, who in the Word are frequently called *Gods*. On the first passage, Gen. i. 26, he observes, that the Lord governs and regenerates man through the ministry of angels and spirits, and for this reason it is at first said in the plural, "Let *us* make man in *our* image;" but as it is the Lord alone who actually governs and disposes accord-

ing to the dictates of his own divine wisdom, therefore in the following verse it is said in the singular, "So God created man in *his own* image; in the image of God created he him; male and female created he them." The Lord also declares in Isaiah, "*I Jehovah make all things*, stretching forth the heavens *alone*, and spreading abroad the earth by *myself*," chap. xliv. 24. Mr. Pike, however, insists, that Jehovah did *not* create man by *his own* wisdom, judgment, and power, but was assisted in the work by *two others* equal to himself, whose advice he craved; which again is a manifest avowal of the existence of three Gods; a dilemma, into which he is continually falling, and from which he cannot possibly extricate himself, while he maintains a trinity of divine beings or persons: and I defy him to stir a siugle step in the controversy without showing *this cloven foot*. Well may the prophet exclaim, with indignation at the very thought of such impiety and insanity, "Who hath directed the spirit of Jehovah, or being *his counselor* taught him? With *whom* took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" Isa. xl. 13, 14.

On the next passage, Gen. iii. 22, where Jehovah God says, "Behold, the man was as *one of us*, in knowing good and evil," it may be remarked (still keeping in mind, as before observed, that the subject treated of is the decline of the Most Aneient Church) that it does not at all allude to any second or third person in the divine trinity, but to the angels of heaven, who by reason of their great power, in consequence of their reception of divine truths, are frequently called *Gods*, as in the Psalms, "Give unto Jehovah, *O ye mighty* (Heb. *O ye sons of the Gods*), give unto Jehovah glory and strength," Ps. xxix. 1. "God standeth in the congregation of *God*: he judgeth among the *Gods*,"

Ps. lxxxii. 1. Again, "Who in the heaven can be compared unto Jehovah? who among the sons of the *Gods* can be likened unto Jehovah?" Ps. lxxxix. 6. "Oh give thanks unto the God of *Gods*; oh give thanks unto the Lord of *Lords*," Ps. cxxxvi. 2, 3. And in another place, "I will praise thee with my whole heart, before the *Gods* will I sing praise unto thee," Ps. cxxxviii. 1. Even men, so far as they are possessed of power, are likewise called *Gods*, as in Ps. lxxxii. 6; John x. 34, 35. Hence Moses is called a *God* to Pharaoh, Ex. vii. 1; the term *God* in this place, as well as in those which immediately refer to the Divine Being himself, being in the plural number, *Elohim*. Since then angels are regarded as *Gods*, when any thing is said to be effected by their ministry, the plural number is used, to show that the Lord acts through the medium of subordinate agents or instruments, as in the first chapter of Genesis, where the regeneration of man, or the formation of him into a new creature, is the subject treated of. And again in the third chapter, where allusion is made to the state of the celestial man, who as a man, a mere finite creature, cannot justly be compared with the Lord, but may with the angels, who were themselves once men, it is with great propriety said, that man "was as one of us in knowing good and evil;" in other words, that he was once wise and intelligent, like an angel.

In order to prove a trinity of persons, Mr. Pike quotes a variety of passages from the Word, and from the Apostolic Epistles, all of which, it is true, announce a *distinction* between the Father and the Son, and some of them extend it to the Holy Spirit; but not one of them makes the least mention of a trinity of *persons*, which yet is the very point he is aiming at, and for which purpose he ransacks as it were the whole volume of the New Testament, yet without succeeding to his wish. The first he selects is this, "Go ye,

teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Spirit*," Matt. xxviii. 20; evidently pointing out a distinction in the divine nature, not of *persons*, as Mr. Pike and others would have it, to the destruction of the divine unity, but of *essentials* in the single person of the Lord, as the verse immediately following clearly proclaims, and as Swedenborg with every truly rational man most cheerfully affirms. Go, says our Lord, and baptize all nations, "teaching them to observe all things whatsoever *I have commanded you*; and lo, *I am with you always even unto the end of the world*," or consummation of the age, ver. 21: being as much as to say, that *he himself* their *omnipresent Legislator* was all that was meant by the terms Father, Son, and Holy Spirit, in whose name they were to baptize and teach. Accordingly his disciples went forth agreeably to his Word, and baptized *in the name of Jesus only*, Acts ii. 38; chap. viii. 16; chap. x. 48; chap. xix. 5. *In his name only* they healed the lame man, Acts iii. 6, 16; chap. iv. 10 to 12: *in his name only* a spirit of divination was cast out of a young woman, Acts xvi. 18: and *in his name only* all their wonderful acts were performed.

That there is a divine trinity is plainly declared in the Sacred Scriptures. But in what sense this trinity is to be understood, whether as consisting of three divine persons, each of whom singly and separately is God, which is manifestly the same thing as an acknowledgment of three Gods; or whether it is to be viewed in some other way more consistent with the Scriptures, with the divine unity, and with sound reason, is the point at issue between the New Church and the Old, between the angels of Michael and the angels of the dragon, Apoc. xii. 7. It is asserted by the Old Church, that the trinity consists of three persons, as so many distinct beings; and that these three are nevertheless

one. To the question, How can three be one? the answer is, that it is not a matter of reason, but of revelation; that it is a mystery not to be unfolded, nor even examined by a curious eye; and that the understanding ought to be kept in a state of blind obedience to faith. On the other hand, it is maintained by the New Church, that the Father, Son, and Holy Spirit, are three essentials of One God, like soul, body, and operation in man; also that the Saviour Jesus Christ is that One God; and that this view of the divine trinity is alike scriptural, rational, and competent to explain, in the most satisfactory manner, all that is written concerning the intercourse and union subsisting between the Father and the Son, and concerning the mission or proceeding of the Holy Spirit from both.

For the sake of illustration, let us for a few moments attend to the striking analogy and resemblance, which are discoverable in the divine and in the human trinity. The *Father* is represented in the Word as invisible, and inaccessible except through the medium of the Son: so the human *soul* is invisible, and inaccessible except through the medium of its body. The *Son* is described as the manifestation, form, and image of the Father, by whom the will of the Father is made known, and who doeth the works of the Father: so the *body* is in like manner the manifestation, form, and image of the soul, by which the will of the soul is made known, and which doeth the works of the soul. And the *Holy Spirit* is said to proceed from the Father and the Son jointly: so the *operations* of the soul and the body together may be said to proceed from both, and to be as it were sent forth from them into outward nature. Again, the Father is said to dwell *in* the Son, just as the soul dwells *in* the body: and the Son is said to possess *all things* belonging to the Father, to have received and to exercise *all his power*, and in short to be the very *habitation of all the*

fullness of the Godhead bodily; just as the body may be said to possess, to have received, and to exercise all the powers and energies of the soul, and in a similar manner to be the very seat, abode, or habitation of the whole soul. The Son is said to have been *sent* into the world by the Father, because the humanity was *conceived* by the power of the Divinity. He is also said to have *life in himself*, just as the Father hath, because the Divinity and Humanity are united in one person, as the soul and body are united in one man, whatsoever is done by the one being at the same time done by the other also. Hence, when the prophet Isaiah predicted the birth of the *Son*, he declared that very offspring of the Father to be, in a certain respect, the *everlasting Father himself*, Isa. ix. 6, because they are inseparably one, like the soul and body of a man, though still capable of being distinguished, as the soul is distinguishable from the body. Hence, also, when Philip desired to see the Father, supposing him to be a different Being from the Lord, whom he then addressed, he received for answer, "He that hath seen *me*, hath seen the *Father*," John xiv. 9: as much as to say, "He that hath seen the *Humanity*, hath seen all that can be seen of the *Divinity*." And hence again the Son of Man, when seen by John in the midst of the seven golden candlesticks, saith, "I am *Alpha* and *Omega*, the *Beginning* and the *Ending*, the *First* and the *Last*, who *Was*, who *Is*, and who *Is To Come*, the *Almighty*," Apoc. i. 8, 11, 17.

That the Holy Spirit is the virtue or operation proceeding immediately from the Lord, that is, from the Humanity and Divinity united, is plain from this circumstance, that after his resurrection, "he *breathed* on his disciples, and saith unto them, *Receive ye the Holy Spirit*," John xx. 22: from which it evidently follows, that the *breath* or *divine truth* proceeding from him is what is properly called the

Holy Spirit. This divine truth proceeding from his Humanity, *when glorified*, is in certain respects distinguishable from that divine truth, which he uttered, and which he himself was, *before his glorification*, that is, before his crucifixion and resurrection: on which account it is written, after he had given a general invitation to the people to come unto him, and to drink living water, "But this spake he of the Spirit, which they that believe on him *should receive*: for the *Holy Spirit was not yet*, because that Jesus was not yet glorified," John vii. 39. And further, as everything proceeding from the Lord must partake of his divine quality, and thus be in a manner identified with him, we therefore find, that when in one place, John xvi. 7, he promises to send the Comforter, the Spirit of truth, after his departure from the world, and in another place, John xiv. 16, 17, engages that the Father shall send him, he at length plainly declares, that he himself, as the fountain and source of all divine truth, is that very Comforter, that same Holy Spirit, of whom he was speaking: "I will not leave you comfortless (says he); *I will come to you*," John xiv. 18. And lastly, as the most undeniable testimony, that both the Father and the Son, together with the Holy Spirit, are identified as one and the same Comforter, that was promised to visit and to dwell with and in his people, our Lord in answer to Judas, says, "If a man love me, he will keep my words; and my Father will love him, and *we will come unto him*, and make *our abode with him*," John xiv. 23.

All this Mr. Pike flatly denies, p. 11, because he cannot comprehend how "the Father can be at once Father, Son, and Holy Spirit," or how the three essentials of Divinity and Humanity, and Operation, can be constituent of one God, as the soul, body, and operation are of one man. But he finds no difficulty in admitting, that three persons, each of whom is a separate and distinct God, form

altogether only one God ; as if the *multiplication* of Gods had the effect of *diminishing* their number ! a *mystery* well worthy of such a faith, which shuns the light of truth, and closes the eye of the understanding in worse than Egyptian darkness.

Because the Scriptures, according to the Eastern manner of personifying and embodying things, principles, and essences, declare, that God *sent* his Son into the world, and that Jesus *came down* from heaven to do the will of him that *sent* him, it is inferred, that they must of necessity be two persons :* for were it otherwise, says Mr. Pike, and were Jesus absolutely God the Father himself, then he would have come *unsent*, and he should have said, "Sent by no one, I came from heaven to do my own will." However strange it may appear to those, who are unacquainted with the true nature of divine language, which is infinitely superior to the petty rules of grammar, on which I observe Mr. Pike, Mr. Roby, whom he has pressed into his service, Mr. Grundy, Dr. Priestly, Dr. Bayley, and other opposers of the New Church, have built their respective systems, it is a fact equally founded upon the Old Testament, and testified by our Lord himself in the New, that the *sender* and the person *sent* are in this case one and the same Divine Being. It is acknowledged on all hands, that Jehovah the Father is the *sender*, and that the Saviour and Redeemer of the world is the person *sent*. Now Jehovah saith of himself, "I am Jehovah, and beside me there is no Saviour," Isa. xlivi. 11. "I Jehovah am thy Saviour and Redcemer," Isa. xlix. 26.

*The objection, which is here noticed, was long ago urged by Dr. Priestly, and has been repeated by others since his time. Indeed the greater part of Mr. Pike's objections have been answered over and over again. See the Rev. J. Clowe's *Letters to the Rev. J. Grundy*, and to the *Rev. W. Roby*; also the Author's *Letters to Dr. Priestly*, and his *Seal upon the lips of Unitarians and Trinitarians, etc.*

The prophet also, addressing Jehovah, saith, "Doubtless thou art our *Father*, though Abraham be ignorant of us, and Israel acknowledge us not: *thou, O Jehovah, art our Father, our Redeemer*; thy name is from everlasting," Isa. lxiii. 16. Again, Jesus said unto the Jews, "He that *sent me*, is *with me*: the Father *hath not left me alone*," John viii. 29. "The Father is *in me*, and I *in him*," John x. 38. "He that believeth on *me*, believeth not on me (separately from the Father), but on *him that sent me*: and he that seeth *me*, seeth *him that sent me*," John xii. 44, 45. "I and the Father are *one*," John x. 30. Here the very doctrine objected to is plainly asserted by our Lord, viz., that he and the Father, who sent him, are one and the same. Not that the Humanity was in all respects the same as the Divinity; for the former was visible, while the latter was invisible; but both together constituted one divine person, of which the Divinity or Father was the soul, and the Humanity or Son was the body; and we have already seen, that these two, though distinguished by name, are regarded in the Sacred Scriptures as One God, manifested in the flesh, for the redemption and salvation of his creatures.

It is further insisted upon, by those who deny the Father and the Son to be one person, like the soul and body in man, that it is a "palpable absurdity" to suppose, that these two, the soul and the body, can address each other, and speak of each other, as the Father and the Son are known to do. The answer to this is short and plain. It is the usual language of divine inspiration, which, as before observed, personifies things, principles, and states of life, giving to each the appearance of a separate existence, when at the same time it is only intended to show, in a sensible manner, the nature of the intercourse and communication between things internal and things external, belonging to one and the same individual. Hence David with his ex-

ternal addresses his internal in the following manner: "Bless Jehovah, *O my soul*; and all that is *within me*, bless his holy name. Bless Jehovah, *O my soul*, and forget not all his benefits; who forgiveth all *thine* iniquities; who healeth all *thy* diseases; who redeemeth *thy* life from destruction; who crowneth *thee* with loving-kindness and tender mercies; who satisfieth *thy* mouth with good things, so that *thy* youth is renewed like the eagles," Ps. eiii. 1 to 5. "Why art *thou* cast down, *O my soul?* And why art *thou* disquieted *within me?*" Ps. xlvi. 5, 11; Ps. xlvi. 5. "Return to *thy* rest, *O my soul*; for Jehovah hath dealt bountifully with *thee*," Ps. cxvi. 7. "Praise Jehovah, *O my soul*," Ps. exlvii. 1. Deborah also, in her song after the death of Sisera, addresses her own soul, saying, "*O my soul, thou hast trodden down strength*," Judg. v. 21. And old Jacob, in his prophetic denunciation of Simeon and Levi, whose conduct had sorely grieved him, says, "*O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united*," Gen. xlix. 6. The same mode of speech is adopted in the parable of the rich man, who was covetous, and desirous of enlarging his barns: after resolving on this measure, he adds, "*I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry*," Luke xii. 19.

In these passages David, Deborah, Jacob, and the rich man, address *their own souls* in the plainest terms; yet who, besides Mr. Pike and his friends, ever supposed, that their souls were different and distinct *persons* from their bodies, or from themselves? If there be any "palpable absurdity" in the case, it must lie on the side of those gentlemen, who, having these examples before their eyes, still ignorantly and obstinately assert, that it is foreign to the nature of divine language to represent the soul and body of a man as conversing with and addressing each other, in all re-

spects as if they were two distinct beings, when at the same time it is well known, that both together constitute only *one individual*. In like manner, when the Sacred Scriptures represent the Son as *introducing* to the Father, as *mediating* and *interceding* with him for the human race, and also as *sitting at his right hand*, they conceive it impossible, that any other idea can be attached to the terms, than what they usually and literally import, namely, a *personal* distinction between the Father and the Son: and hence they reason, as Mr. Pike has done, “If Jesus were the Father, with whom would he intercede? To what God would he introduce those he saves? On the throne of what Father would he have sat down?” Such vain and idle questions in the first place betray ignorance of the true scriptural sense of *mediation* and *intercession*, which are terms expressive of the divine mercy, clemency, and grace of One God in his Humanity; in reference to which circumstance the Son is called a *Mediator* and *Intercessor* with the Father, because the Humanity is the only *Medium* whereby man has access to the divine nature, and by which he receives the blessings of redemption and salvation. Intercession is perpetual mediation in the way thus described. In the next place, the questions above quoted are grounded on the false supposition, that there is some God greater than Jesus Christ, to whom men are to be introduced by him, in order that they may be completely happy; as if the Saviour himself had not a sufficiency of Divinity for his share, when portioned out by these tripersonalists, to bless with final and eternal salvation those who had worshiped him as their God! A shameful indignity this offered to the person and character of that Lord, who came into the world to effect the redemption and salvation of *his own* people, by *his own* divine arm, Isa. Ixiii, 5, 8; whom Peter addressed, saying, “Lord, to whom shall we go? thou

hast the words of *eternal life*," John vi. 68: and who himself says in the Gospel, "*Come unto me, all ye that labour, and are heavy-laden, and I will give you rest*," Matt. xi. 28; "*I am the way, and the truth, and the life*," John xiv. 6; "*I and my Father are one*," John x. 30. "*I am Alpha and Omega, the Beginning and the End, the First and the Last*," Apoc. xxii. 13.

This doctrine concerning the person of the Lord, and his identity with Jehovah the Father himself, from whom proceeds the Holy Spirit of truth, is the only scriptural and rational view that can be taken of the divine trinity, the only one also that is consistent with the divine unity, being free from those manifold contradictions and absurdities, which necessarily attend the tripersonal scheme. Yet excellent as it is, and worthy of universal reception, it has to sustain the attacks of many enemies, though it can never be combated with any reasonable hope of success. Romish priests, ministers of the Church of England, Methodists, Arminians, Calvinists, Unitarians, and Baptists, have all concurred in assailing the doctrines of the New Church, and especially that of the divine trinity in one person; but hitherto their united efforts have in vain been exerted to rob the Saviour of his *exclusive Divinity*, and to remove from his head that crown of glory, which the Sacred Scriptures have awarded him, not as a *joint possession* in common with two others, but as his own *sole right*, in quality of Creator, Redeemer, and Regenerator of mankind. These kings of the earth, these rulers of the Church, have in their rage imagined a vain thing; they have set themselves in array, they have taken counsel together, against Jehovah, and against his Anointed, that is, against the Divine Essence and the Divine Form, the Divinity and the Humanity, united as they are in the person of Jesus Christ. But their bands have been broken asunder, their cords

have been cast away, and the lawful Sovereign of the Church has been placed upon the holy hill of Zion, where he shall continue to reign, until the heathen become his inheritance, and the uttermost parts of the earth his possession. Ps. ii. 1 to 8.*

XIV.—THE LORD BECAME THE WORD EVEN IN ITS ULTIMATES.

Another gross misrepresentation, which Mr. Pike has been guilty of, in mutilating the language of Swedenborg and omitting those very expressions on which his argument hinges, occurs where speaking of Swedenborg. Mr. Pike says, "This man contradicts the Scriptures again by asserting that Christ became the Word by fulfilling what was written there." But a fraud of this kind, committed on the unsuspecting reader apparently for the purpose of biasing his mind against the author in question, and against doctrines which can never be overthrown, must, when detected, like every ungenerous act, return without a blessing

* The translators of the Bible, by adding the word *saying* at the end of verse 2 of the 2d Psalm, have put the language contained in the 3d verse into the mouth of the Lord's enemies, and made them to say, "Let us break their bands asunder, and cast away their cords from us." But this is a plain perversion of the original text, and generates an idea that was never intended to be excited by the inspired penman. And it may well be asked, What *bands*, what *cords* have Jehovah and his Anointed prepared for any of the children of men, that require to be burst asunder? The truth is, that the false and evil principles, represented by the kings of the earth, and the rulers of the people, do actually combine together to overthrow the genuine doctrine of the Divinity of the Lord's Humanity, and thus to deprive his real worshipers of that spiritual liberty and happiness, which result from the acknowledgment and possession of the truth, John viii. 32. It is therefore against those spiritual enemies, that the Psalmist, in the name of the Church, exclaims, "Let us break their bands asunder, and cast away their cords from us."

to him who gave it birth. Then, to show wherein the contradiction consists, he makes the following quotations:

"SWEDENBORG.—‘The Lord, during his abode in the world, fulfilled all things contained in the Word, and *thereby was made the Word.*’ Tr. Chr. Rel., 261.

"THE HOLY SCRIPTURES.—‘In the *beginning* was the Word. All things were *made by him.* And the Word was *made flesh.*’ John i. 1, 3, 14.”

The injustice complained of in the preceding quotation from Swedenborg consists in the omission of certain words, on which the true sense of the author depends. He observes that the Lord *was made the Word*, and immediately adds, “that is, divine truth, *even in its ultimates.*” But these last words are willfully omitted by Mr. Pike, in order to make it appear that he contradicts the Scriptures, which say that the Lord was the Word in the beginning, or before the incarnation. The doctrine intended to be inculcated by Swedenborg is, that by the Lord’s accomplishing or fulfilling the Scriptures in his own person, while in the world, he thereby became the Word *in ultimates* or *last principles*, as he was before the incarnation the same Word *in first principles*; and thus, as he was from all eternity the *Alpha*, so he became in time the *Omega* also. Mr. Pike’s design, however, is evidently to represent Swedenborg as asserting that the Lord was not the Word *originally*, but only became such *after his incarnation*, in the same sense and in the same respect as the Scriptures declare him to have been *from the beginning*. Accordingly he attempts to form a *contrast* between Swedenborg and the Scriptures: but as he could not do this with any show of plausibility in any other way than by omitting that part of the sentence which defines the sense in which Swedenborg says the Lord became the Word, namely, *as to ultimates*, he therefore hesitates not to mutilate the author in the most essential part of his sub-

ject, and then to hold him up to unmerited contempt. But let the noble Swedenborg speak for himself.

"That the Lord, during his abode in the world, fulfilled all things contained in the Word, and that he was thereby made divine truth, or the Word, *even in its ultimates*, is understood by these words in John, "And the Word was made *flesh*, and dwelt among us, and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth," chap. i. 14: to be made *flesh* is to be made the Word in its *ultimates*. A representation of the Lord, as the Word in its *ultimates*, was exhibited before his disciples at his transfiguration," Matt. xvii. 2, &c.; Mark ix. 2, &c.; Luke ix. 28, &c.; and it is there said that Moses and Elias appeared in glory. By Moses is meant the Word which was written by him, and in general the Historical Word; and by Elias the Prophetical Word. The Lord, as the Word in its *ultimates*, was also represented before John in the Revelation, chap. i. 13 to 16; where all parts of the description given of him signify the *ultimates* of divine truth, or of the Word. The Lord indeed, before his incarnation, was the Word, or divine truth; but then it was in its *first or most pure esse*, for it is said, "*In the beginning was the Word, and the Word was with God, and God was the Word*," John i. 1: but when the Word was made *flesh*, then the Lord was made the Word in its *ultimates* also; and it is from this circumstance that he is called the *First and the Last*, Apoc. i. 8, 11, 17; chap. ii. 8; chap. xxi. 6; chap. xxii. 13; Isa. xliv. 6." *Tr. Chr. Rel.*, 261.

The author then, in confirmation of the doctrine here advanced, brings forward a great variety of passages, to show that the Lord came into the world to fulfill the Scriptures, and that they were actually fulfilled in, upon, and in reference to his person, agreeably to his own words, "*All things must be fulfilled which were written in the law of Moses, and*

in the Prophets, and in the Psalms concerning me," Luke xxiv. 44, 45. When upon the cross, "Jesus, knowing that all things were now *accomplished*, said, I thirst;" and afterward, "It is *finished*, or *fulfilled*," John xix. 28, 30.

XV.—GOD IS NOT AN ANGRY, VINDICTIVE, AND RELENTLESS BEING.

It is again objected to Swedenborg, that he vindicates the Divine Being from the aspersions so continually cast upon him by those who read without understanding his Word. Mr. Pike, asserts, and endeavors to prove by a variety of quotations from the Sacred Scriptures, that God is "an angry, fierce, vindictive, and relentless Being; that he is ready, on the slightest offence, to take vengeance on his enemies; to rain snares, fire and brimstone, and a horrible tempest, upon every one of them; and that, as he is able to punish, so he will on all proper occasions distribute sorrows in his anger, and inflict miseries in his indignation." While, on the contrary, Swedenborg, proclaims, in the true spirit of that religion, which descended from on high, that "the Lord, who delights in mercy and forgiveness, imputes good to man whenever it is to be found in him, and not the least sort or degree of evil, this latter being the part or office of the *accuser of the brethren*; that God in himself is never angry, that he never avengeth, hateth, condemneth, punisheth, casteth into hell, or causeth evil to any one;" but that it is man, instigated by the devil, or hell, who, by his acts of wickedness and disobedience to the divine law, brings on himself all the evils of punishment; and that such evils, together with wrath, anger, and fury, are in the *letter* of the Word ascribed to the Lord, only because they *appear* to the wicked and to the uninstructed as if they proceeded from him, and that they might further operate as a terror to evil-doers.

XVI.—COMPARISON BETWEEN MR. PIKE'S GOD, AND THE GOD OF EMANUEL SWEDENBORG.

As Mr. Pike is fond of comparing Gods, let the reader now follow his example, and mark in the preceding contrast the difference of character between Mr. Pike's God and the God of Emanuel Swedenborg. The former is represented as a God of wrath, vengeance, and fierce anger, kind only to his friends, hating and punishing his enemies, instead of forgiving them, as he directs others to do; "a hard and austere man," Matt. xxv. 24; Luke xix. 21; highly susceptible of offence, and when irritated, to be appeased only by blood, not the blood of the guilty, and rebellious alone, but a sweeter potion, the blood of the innocent. The latter, or the God of Emanuel Swedenborg, is described by him as a God of infinite and universal love, mercy, and compassion; a tender Parent to all his offspring without exception; as it were "deaf and blind to the infirmities of his children," Isa. xlvi. 19, 20; "long-suffering, and abundant in goodness and truth," Exod. xxxiv. 7; "pardoning iniquity, passing by transgression, delighting in mercy," Micah vii. 18; incapable of revenge, requiring no sacrifice or burnt-offering to render him propitious, much less the shedding of innocent blood as an atonement and satisfaction for the sins of the guilty, Ps. xl. 6; Ps. li. 16, 17; Hos. vi. 6; ready on the first sign of repentance, while the sinner "is yet a great way off, to run, and fall on his neck, and kiss him," Luke xv. 20; and stipulating as the only condition, which man is expected to observe, in order to his being qualified for the enjoyment of eternal happiness, that he "do justly, love mercy, and walk humbly with his God," Micah vi. 8; and at the same time that he believe in the Lord as God manifested in the flesh, John i. 14; chap. iii. 36; chap. vi. 40, 47. Such is the immense difference between the cha-

racter of the God, whom Mr. Pike professes to worship, the character of a Moloch, a Juggernaut, a tyrant, whose heavy chariot is the signal of death and despair; and that of the true God of heaven and earth, whom Emanuel Swenborg proclaims to the world; a God, "who is good to all, whose tender mercies are over all his works," Ps. clxv. 9; and who has proved himself to be the mild Parent, Protector, and Benefactor of his people.

The sentiments of Swedenborg, and the doctrine which he inculcates on this most important subject, are so appropriate, and so interesting, that the reader cannot fail to derive both instruction and benefit from them. His own words are as follow: "Even reason assents to the truth of this proposition, viz., That the Lord cannot do evil to any man, consequently cannot impute evil to any, inasmuch as he is essential love and essential mercy, and thus essential goodness, these being properties of his divine essence: wherefore to attribute evil, or anything connected with evil, to the Lord, would be contradictory to his divine essence, and as wicked a thing as to join the Lord and the devil together, or to unite heaven and hell, when yet "*between them there is a great gulf fixed, so that they who would pass from one to the other cannot,*" Luke xvi. 26. It is not possible even for an angel of heaven to do evil to any one, because the essence of good from the Lord is in him; and on the other hand, it is impossible for a spirit of hell not to do evil to another, because the nature of evil from the devil is in him: the essence or nature, which any one hath appropriated to himself during his abode in the world, cannot be changed after death. Consider, I beseech you, what sort of a Being would the Lord be, supposing him to regard the wicked with an eye of wrath, and the good with an eye of mercy? The wicked are millions upon millions in number, and so also are the good: supposing then the Lord to

save the latter by an act of grace, and to condemn the former by an act of vengeance, and to look upon these with a fierce and implacable countenance, and upon those with a countenance of mildness and mercy, what sort of a Being must you, in such case, suppose the Lord God to be, who could assume two such different countenances and characters? It is a common doctrine delivered from every pulpit, that all good, truly and properly so-called, is from God; and on the contrary, that all evil, truly and properly so-called, is from the devil. In case then any one should receive both good and evil, good from the Lord, and evil from the devil, and embrace both with his will-desires, must he not needs fall under that description of persons, who are neither cold nor hot, but luke-warm, and who are spewed out of the Lord's mouth, according to his words in the Revelation, chap. iii. 15, 16?" *Tr. Chr. Rel.*, 651.

The fact is, that the Sacred Scriptures are written in some places according to the *appearances of truth*, and thus adapted to the capacities of children, the ignorant, and the wicked; and in other places according to the *genuine truth*, for the more immediate use and benefit of those who are better instructed. An individual, or a church consisting of many individuals, may draw his doctrine either from the one set of truths, or from the other: he cannot from both at the same time, without confounding all the distinctions of good and evil, of truth and falsehood, and thus produce the luke-warm state above described.

XVII.—REDEMPTION, HOW UNDERSTOOD.

The next subject, on which Mr. Pike takes occasion to quarrel with Swedenborg, is that of redemption—a subject which appears to have been totally misunderstood by Christians in general, who have supposed that it consisted merely in the passion of the cross, as an act of atonement

for the sins of mankind ; and therefore it is no wonder that Mr. Pike, like the rest of his brethren of almost all sects, should take fire on finding this his favorite scheme most effectually overthrown both by reason and by a sound interpretation of the Sacred Scriptures. A short view of the faith now so prevalent in the Chureh will be sufficient to show its absurdity, and even its wickedness. But as this cannot be given more clearly than in the words of Swedenborg, the attention of the reader is ealled to the following extract from his work, entitled *True Christian Religion* :

" What doctrine doth more abound in the books of the orthodox at this day, or what is more zealously taught and insisted on in the schools of divinity, or more constantly preachehd and cried up in the pulpit, than this, viz., that God the Father, being full of wrath against mankind, not only separated them from himself, but also sentenced them to universal damnation, and thereby excommunicated them? But beeause he was gracieous and mereiful, that he persuaded or exeited his Son to deseend and take upon himself the determined curse, and thus expiate the wrath of his Father, who might thus be prevailed upon to look with an eye of merey again upon mankind ; and likewise that this was effected by the Son, who, in taking upon himself the curse pronounced against men, suffered himself to be scourged by the Jews, to be spit upon, and lastly to be eruified as the *accursed of God*, Deut, xxi. 23 ; and that the Father was by this means appeased, and out of love toward his Son canceled the sentence of damnation, but yet only in favor of those for whom the Son would intercede, who was in this respeet to be a perpetual Mediator in the presencee of the Father. These and the like doetrines are at this day trumpeted forth from the pulpit, and re-echoed from the walls of the temple, as sound is re-echoed in a wood, so that the ears of all present are filled with it.

But who, that hath his reason enlightened and purified by the Word, cannot see that God is mercy and clemency itself, because he is love and goodness itself, and that they are his essence; and consequently that it is a contradiction to say, that mercy itself, or goodness itself, can behold man with an angry eye, and sentence him to damnation, and still abide in its divine essence? Such dispositions are never ascribed to a good man, or an angel of heaven, but only to a wicked man and a spirit of hell; wherefore it is blasphemy to ascribe them to God. But if we inquire into the cause of this false judgment, we shall find it to be this, that men have taken it for granted that the passion of the cross was true redemption; and hence have flowed those other opinions, like so many falses flowing in a continued series from one single false principle, or as from a cask of vinegar nothing but vinegar can come forth, or as from an insane mind we can expect nothing but insanity. For one point being taken for granted, the conclusions that are made thereupon must have relation to it, because they originate in it, and are severally and successively produced from it; and from this one point concerning the passion of the cross, as constituting the sum of redemption, many shocking and impious opinions about God may still take rise, and go forth into the world, until that prophecy of Isaiah comes to be fulfilled, viz.: '*The priest and the prophet have erred through strong drink, they stumble in judgment: all tables are full of vomit and filthiness,*' chap. xxviii. 7, 8.

"That this idea concerning God, and concerning redemption, pervades the faith which prevails at this day throughout all Christendom, is an acknowledged truth; for that faith requires that men pray to God the Father to remit their sins for the sake of the cross and blood of his Son, and to God the Son that he would pray and intercede for

them, and to God the Holy Ghost that he would justify and sanctify them; and what is all this but to supplicate three distinct Gods one after another? And, in such a case, how can the notion which the mind forms of the divine government differ from that of an aristocratical or hierarchical government? or from that of the triumvirate which once existed at Rome, if only instead of triumvirate it be called a triumpersonate? And in such a government what is easier than for the devil to put in practice the old proverb, *Divide and rule*, that is, to distract men's minds, and excite rebellious motions, sometimes against one God, and sometimes against another, as hath been his practice since the time of Arius to this day, and thereby to dethrone the Lord God and Saviour, '*who hath all power in heaven and in earth*,' Matt. xxviii. 18; and to exalt some client of his own in the Lord's place, and to worship him, or refuse worship both to him and to the Lord?" *Tr. Chr. Rel.* 132, 133.

Against such a system of redemption as that above described, every truly rational man must surely lift up his voice; for, in the first place, it supposes there are more Divine Beings than one, when yet reason as well as revelation spurns the idea; in the next place it ascribes wrath and a vindictive spirit to one of those Beings, and not to the other, though both are said to possess the same essence or nature, which is contradictory and absurd; and in the third place it represents one of those Beings, called the Son, as offering himself a sacrifice in the room of mankind, to pacify his Father's wrath, when yet it is contrary to every principle of justice, both human and divine, that the innocent should suffer for the crimes of the guilty. Nor is it less repugnant to the true sense of Sacred Scriptures than to enlightened reason, for in them it is distinctly declared that there is only one Divine Being, only one God, of pure unbounded love, besides whom there is neither Cre-

ator, Redeemer, nor Saviour, Isa. xlivi. 1, 3, 11, 14, 15; chap. xliv. 6, 24; who never did desire sacrifice and burnt-offering, but mercy and obedience, the only sacrifice acceptable to him being a broken heart. Ps. xl. 6; Ps. li. 16, 17; Hos. vi. 6; Jer. vii. 22, 23.

Redemption then did not, as is too generally supposed, consist in the mere passion of the cross, nor in the pacification of divine wrath; neither is it any where so asserted by our Lord, when he speaks of his sufferings and crucifixion. But being a work purely divine, and effected by the omnipotence of the Saviour while in Humanity, it consisted in the deliverance of man from spiritual captivity by the actual subjugation of the powers of darkness, in the orderly arrangement of the heavens, and in the consequent foundation of a new Church on earth. The subjugation of the powers of darkness is described in these words of the prophet, "I have trodden the wine-press alone, and of the people there was none with me: for *I will tread them in mine anger, and trample them in my fury,* and *their blood shall be sprinkled upon my garments,* and I will stain all my raiment. For the *day of vengeance* is in mine heart, and the *year of my redeemed is come,*" Isa. lxviii. 3, 4. Similar is the description given in many other parts of the Old Testament; and in the New we read as follows, "*Now is the judgment of this world; now shall the prince of this world be cast out,*" John xii. 31. "*The prince of this world is judged,*" John xvi. 11. "*I beheld Satan as lightning fall from heaven,*" Luke x. 18. At the same time new heavens were formed above, and a new earth below, that is, a new Church both in the spiritual and in the natural world, wherein, according to prophecy, should dwell righteousness and peace; see Isa. lxv. 18, etc.; chap. lxvi. 22, etc. Thus the Lord, when on earth, by acts of redemption, restored that order which had been disturbed by the overwhelming power of evil, and put man

again into the capacity of being reformed, regenerated and finally saved.

Mr. Pike, after quoting a variety of passages from Swedenborg to the effect above stated, which he ignorantly supposes to be in opposition to the Sacred Scriptures and the writings of the apostles, says, that according to these latter "Christ died *for us*;" and that we have "forgiveness of sins *through his blood*;" by which expressions he understands, that Christ died *instead of man*, or *in his room*; and that, in consideration of the *natural blood shed upon the cross*, God was induced to be merciful to man, and to forgive his transgressions. This erroneous view of the nature of the Lord's sufferings and death arises, in part, from a complete misapprehension of the terms used, and applying them in a sense never contemplated by the inspired writers. That the Lord laid down his life *for the sheep*, John x. 15, is indeed true; but not that he did so *in their stead*, in the way of a vicarious sacrifice, and for the purpose of appeasing the wrath of the Father. And again, that man is purified and saved *through the blood of the Lamb*, is equally true; but not according to the vulgar notion, that the *natural blood* of an innocent person, shed more than eighteen hundred years ago, or a belief in the history which records that transaction, procured or procures for man the blessings of redemption and salvation.

Let us examine the subject with candor and impartiality. To die *for* or *in the room of man*, is one thing; and to die *for*, *on account of*, or *for the sake of him*, is another. The former sense is that which Mr. Pike and others attach to the word *for*: the latter is the true scriptural sense of the same expression. When a soldier, who is a true patriot, yields up his life in the field of battle, he is said to die *for* his country, because he dies *in defence of, for the sake of, or for the benefit of* his country, but surely not *in-*

stead or in the room of his country. So when the Lord submitted to be crucified, the Scriptures represent him as laying down his life for his people, that is, *for their sake, for their benefit and advantage*, that entering through sufferings and death into his glory, Luke xxiv. 26, he might be for ever in the act of communicating to them all those spiritual blessings, which his mercy in becoming incarnate had rendered them capable of enjoying. Hence he says, "I tell you the truth, *it is expedient for you* that I go away (by death and resurrection): for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you," John xvi. 7.

Again, when the prophet says, "He was wounded for our transgressions, he was bruised for our iniquities; for the transgression of my people was he stricken; thou shalt make his soul an offering for sin," Isa. liii. 5, 8, 10, we are not to understand, that he was wounded, bruised, and stricken, *instead of* our transgressions and iniquities, still less that he made his soul an offering *in behalf of* sin, or *in its favor and support*, as the word *for* in one of its senses literally implies, but that he suffered such things *by reason of* our transgressions, and *on account of* our sin. This distinction should be well attended to; otherwise the most incoherent, irrational, and unscriptural conclusions may be formed respecting the great work of redemption, which was effected by the Lord solely for the sake of benefiting mankind, and not for the purpose of inducing any change in some other Being superior to himself, or of extorting as it were from him an act of grace and mercy toward the human race by the intensity of his suffering, and the urgency of his intercession.

With respect to the *blood of Christ*, or the *blood of the Lamb*, which has also been so much dwelt upon by solidians of every name and sect, it is of importance to ob-

serve, that the genuine scriptural idea intended to be suggested by these expressions is, not *natural* or *material blood*, but the *divine truth* proceeding from the Lord, and contained in his Holy Word. For as "*blood* is the life of all flesh," Levit. xvii. 14, and flesh as such "profiteth nothing," John vi. 63; so the *blood of Christ*, the *blood of the Lamb*, and the *blood of the Son of Man*, are expressions used to denote the spiritual and divine life of the Lord, consequently of his Word also, since the words of the Lord, like the Lord himself, "are spirit, truth, and life," John vi. 63; chap. xiv. 6. It is this spiritual blood, and this alone, that cleanses, purifies, sanctifies, and regenerates. "Sanctify them *through thy truth*: thy word is truth. And *for their sakes* I sanctify myself, that they also might be sanctified *through the truth*," John xvii. 17, 19. It is the same spiritual blood, in conjunction with the flesh of the Son of Man, which gives eternal life to all who eat and drink thereof. "Except ye eat the *flesh* of the Son of Man, and drink his *blood*, ye have no life in you. Whoso eateth my *flesh*, and drinketh my *blood*, hath eternal life: for my *flesh* is meat indeed, and my *blood* is drink indeed," John vi. 53 to 55. It is again the same spiritual blood, by which redemption and salvation are effected: "Thou hast redeemed us to God *by thy blood*, out of every kindred, and tongue, and people, and nation," Apoc. v. 9. "These are they who came out of great tribulation, and have washed their robes, and made them *white* in the *blood of the Lamb*," Apoc. vii. 14. "And they overcame the great dragon, that old serpent, called the devil and satan, by the *blood of the Lamb*, and by the *word of their testimony*," Apoc. xii. 11.

Will Mr. Pike now insist, that the Lord's *natural flesh* is to be eaten, and his *natural blood* to be drunk, in order that man may receive eternal life? or that the robes of

the saints are literally washed in *blood*, and that by such a process they are made *white*? As well may he argue in this childish and trifling way, as contend, when the Scriptures speak of the *blood of Christ*, or the *blood of the Lamb*, whereby man was redeemed and rescued from the power of evil, and by virtue of which he receives the forgiveness of his sins, that they mean the *material blood* which was shed upon the cross, and, in consequence of that circumstance, the pacification of divine wrath. But the whole system of these literalists, materialists, and tri-personalists, is of a piece: it is rotten in its foundation, and its superstructure already totters to the fall. How any man of common understanding can for a moment give countenance to such manifest inconsistencies and absurdities, as are necessarily attendant on the doctrine of a trinity of persons, is indeed matter of astonishment. Three Divine Beings, or three Gods, co-eval and co-equal with each other, and at the same time subordinate in rank one under another; of the same essence, majesty, and glory, yet possessing different and discordant attributes; the first furious and vindictive, requiring satisfaction for his offended honor by no less a penalty than the death of his own Son, in the room of the guilty; the second merciful, and willing to pay that penalty by the sacrifice of himself; and the third standing by the two former in the character of neutrality, or as a mere cipher in the supposed consultation, yet ready to undertake whatever office may be assigned him by the others his companions; are positions so monstrous, so disgraceful to the professors of modern Christianity, that it is no wonder the intelligent and wise of all nations, who are exempt from the shackles of a blind and preposterous faith, should treat the bare mention of such paradoxes with all the contempt and scorn which they so richly deserve. Christianity itself, however, when rightly understood, is by no

means chargeable with these insanities, but, on the contrary, is the most rational, consistent, and benign system of religion, that has ever yet appeared among men, requiring only to be fairly represented, and candidly heard, to gain the admiration of every good and virtuous mind.

XVIII.—ANGELS REDEEMED AS WELL AS MEN.

It is further objected that “Swedenborg asserts, in defiance of the Holy Scriptures, that the Lord not only redeemed men, but angels also.” When a writer is charged with holding a doctrine in *defiance* of the Holy Scriptures, it must reasonably be expected that abundant and incontrovertible proof would be adduced from those Scriptures in support of the accusation. But in this respect Mr. Pike has completely failed; he has not brought forward even a single passage from any one of those books, which have been proved, alone to constitute the Word of God; but has made three quotations from the Apostolic Epistles which still leave the real question at issue untouched. The first is Heb. ii. 16, where the apostle speaking of the Lord’s assumption of the natural Humanity, says, “Verily he took not on him the nature of *angels*, but he took on him the *seed of Abraham*,” by which is clearly understood, that, when the Lord came into the world for the purpose of redemption, he made his appearance, not as heretofore in the person of an *angel*, or of a *spirit* separated from the material body, or, which is still the same, of a *deceased man*, Judg. xiii. 3, 6, 8 to 21; Dan. viii. 15, 16; chap. ix. 21; chap. x. 5, 16, 18; but in a body of *natural flesh and blood*, similar to those of the seed of Abraham and tribe of Judah. The passage quoted by Mr. Pike, therefore, refers only to the *nature* of that Humanity which was assumed by the Lord, and not to the *extent* of the redemption wrought by him, much less to the *exclusion* of deceased men, spirits, or

angels, from all participation in the benefit thereof. For, as already demonstrated beyond the shadow of a reasonable doubt, it is the unequivocal testimony of the Sacred Scriptures that angels and men are of one and the same race. And hence it follows that if redemption were designed as a blessing to all the families of mankind, it must have extended to angels as well as men. This will appear the more evident if it be considered that the true nature and effect of redemption are not only to *deliver* from the power of evil, but also to *preserve* in a state of integrity; and as neither man nor angel of himself possesses the least degree of good, but derives it wholly from the Lord, and is from moment to moment withheld from evil by him alone, it is plain that the highest angel in heaven, as well as the humblest individual in the Church on earth, is and will for ever be in arrears of gratitude to the Saviour and Redeemer of the world for security from danger, and the full assurance of uninterrupted happiness. Why otherwise would it be written, that "the angels, consisting of ten thousand times ten thousand, and thousands of thousands, together with the four beasts and the four and twenty elders of the superior heavens, fell down before the throne and ascribed to the *Lamb that was slain* power, and riches, and wisdom, and strength, and honor, and glory, and blessing?" Apoc. v, 11, 12; chap. vii. 11, 12. And why again, on a supposition that redemption was not in the true sense of the word universal, are the *angels of Michael*, who fought against the dragon and his angels, represented as overcoming him by the *blood of the Lamb*, and by the word of their testimony, Apoc. xii. 7 to 11, if they did not know and feel that they were indebted to the Lamb, that is, to the Incarnate God, for all the blessings of redemption, salvation, and eternal life?

The two next quotations are from Peter and Jude, and

as they both contain the same sentiments they may be regarded as one: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment," 2 Pet. ii. 4. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day," Jude 6. These two passages have already been considered, and proved to relate, not to *angels* originally created such and afterward cast out of heaven, according to the common interpretation, but to the *men* of the Adamic or Most Ancient Church on this earth, who being at one time in high states of intelligence and wisdom, are described in the Word as having within them the *breath of lives*, as being *living souls*, and dwelling in the *garden of Eden*, as in a *heavenly paradise*, and thus living a kind of *angelic* life, Gen. ii. 7, 8; but afterward lapsing into every kind of wickedness, violence, and abomination, Gen. vi. 5, 12, 13. In allusion to their state of integrity and perfection before their fall they are also compared to *angels* in these words: "The Lord God said, Behold, the man was* *as one of us*, in knowing good and evil," Gen. iii. 22. The term *us* in

* In the common Bible version this passage is differently rendered, the English translators probably thinking that the words referred to the then fallen state of man, and not to his prior state of wisdom and integrity; instead therefore of saying, "the man *was* or *has been* as one of us," they have said, "the man *is become* as one of us." But it is very evident, both from the original Hebrew, *hayah*, and the general tenor of the subject, that the passage ought to be rendered in the corrected form, "the man *was* as one of us." The words immediately following confirm the propriety of this translation; for, with a view to show the difference between his former and his then present state, it is added, "And *now* lest he put forth his hand," &c. What is meant by the expression *as one of us* may be seen explained in a preceding section.

the plural number has no relation whatever to a trinity of persons in the Godhead, but to angels, or "the spirits of just men made perfect," by whose ministry the reformation and regeneration of man are uniformly effected.

Were it true, as Mr. Pike and others suppose, that the angels spoken of by Peter and Jude were once pure, ethereal beings, destitute of bodily substance, and of course exempt from the infirmities and frailties that flesh is heir to, how it came to pass that they should "*in like manner* as Sodom and Gomorrah, and the cities about them, give themselves over to *fornication* and going after *strange flesh?*" Jude 7. Are we to suppose that these *angels* had the same propensities as the *sons of God*, spoken of in Gen. vi. 2, 4, who "*saw the daughters of men* that they were fair, and took them wives of all which they chose?" Or are we not rather warranted in considering these descriptions as applicable to man in his degenerate state, and not to any race, whose habitation from their birth was in the skies?

From these observations it may be seen, that Mr. Pike has failed to make good his charge against Swedenborg, of maintaining a doctrine opposed to the Sacred Scriptures; since in conformity with these Swedenborg plainly teaches, that angels and men are of the same race, having the same faculties, and capable of the same enjoyments; that they are fellow-servants, brethren, and children of the same Parent, who regards them all with an equal eye of benevolence and mercy, having never refused to any one description of his intelligent but fallen creatures what he has liberally granted to another, namely, the opportunity of repentance and amendment of life, together with all the aids necessary to promote them; consequently having never passed by heaven-born rebels, for the purpose of stooping to redeem a few earth-born worms. Yet these great truths are denied by Mr. Pike and his Trinitarian friends, who,

concur in representing him as partial in his loves, and unwilling to hold out the sceptre of mercy, when most to be desired, to the first and fairest portion of the works of his hands. For they not only assert, that a great proportion of the angels of heaven fell from their original integrity, and plunged themselves into unspeakable misery, but that their Creator beheld them in this deplorable condition without the least emotion of pity or love; that he had no bowels of compassion toward them; that he never, in conjunction with his Son and the Holy Ghost, proposed or formed any plan for their redemption and restoration; and that he willingly acquiesced in their everlasting damnation: while, on the other hand, he suffered his anger, which had been excited against fallen man, to be assuaged by the sufferings, death, and intercession of a Saviour. According to such doctrine, the angels, who faithfully stood their ground on one trying occasion, may yet fall if another occurs: and who knows how soon that may be? May not jealousy spring up in their minds, when they see the supposed inferior race of man crowned with equal if not superior honors with themselves? May they not in their envy and anger take up the language of the elder brother in the parable, when they hear the music and dancing in their Father's house on account of the return of their younger brother man, and say to their God, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandments; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf?" Luke xv. 25. to 30. If some of the heavenly host have already been found guilty of treason and rebellion against their King, what security is there, that the rest will not hereafter follow the sad example of their companions, and like them be pre-

cipitated into all the depths of misery and despair? Shocking as this may appear to a reflecting mind, it is yet no more than what may be justly apprehended if the doctrine concerning fallen angels be entitled to the credit which it has so generally received.

How different are the views, which the New Church takes both of the character of her God, and of the dispensations of his love toward all his creatures? Instead of "limiting the Holy One of Israel," she incessantly teaches, that "the Lord is *gracious* and *full of compassion*; that he is *good to all*; and that his *tender mercies are over all his works*," Ps. cxlv. 8, 9: consequently that angels are equally the objects of his care and regard with men, and men equally with angels; nay, that being men, angels have all experienced the blessings of salvation; that not one of their race has been passed by, and left without remedy or hope; but that all the inhabitants of heaven, as well as all the inhabitants of the earth, without exception, are at this moment in possession of the benefits of redemption, each according to his state of reception, angels in being thereby preserved in their state of integrity, and men in the capacity thereby acquired of being regenerated and finally saved.

Wheresoever therefore mention is made, in the Word, of *Lucifer*, the son of the morning, who fell from heaven, as in Isa. xiv. 12; or in the Apostolic Epistles, of *angels* who keep not their first estate, but were cast down to hell, as in Jude 6 and 2 Pet. ii. 4, we are uniformly to understand, that the passages refer to *men* of very ancient times, who being at first "*perfect in their ways*, until iniquity was found in them," Ezek. xxviii. 15, and being afterward "*lifted up in their heart because of their beauty*," ver. 16, at length gave themselves up to every kind of vice and enormity, and became as it were *devils* incarnate. This is the true scriptural account of the fall of angels, while the commonly

received opinion is mere poetical fiction, and groundless imagination.

XIX.—HEAVEN AND THE CHURCH AS ONE MAN.

Speaking further on the subject of redemption, without which no man could have been saved, nor could the angels have remained in a state of integrity, Swedenborg assigns as a reason for this latter circumstance, that “the whole angelic heaven, together with the Church on earth, is before the Lord as a single man; the highest heaven constituting the head; the second and lowest heaven, the breast and middle region of the body; the Church on earth, the loins and feet; while the Lord himself is the soul and life of that whole man.” And he further adds, that “the defection of the Church on earth may be compared to a mortification in the feet of the natural body, by degrees rising upward, and infecting the other parts, until in the end it proves fatal.” On which Mr. Pike takes occasion to exclaim, “Hère is childish fiction! What idea can be more absurd, or more unfounded in Scripture or common sense, than this, that the Church below and the heavens above are all united in the shape of one vast man!”

Childish and absurd as this arrangement of many into one form or body may appear to Mr. Pike, it is precisely that which the apostle Paul has repeatedly pointed out in several of his Epistles: and if the charge of folly and want of common sense be good against one author, it must apply with equal force against another. The Church, consisting of many individuals, is thus described by the apostle above named: “We being many are *one body in Christ*, and every one *members one of another*,” Rom. xii. 5. “Know ye not, that your bodies are the *members of Christ?*” 1 Cor. vi. 15. “We being many are *one bread*, and *one body*,” 1 Cor. x. 17. “Now ye are the *body of Christ*, and *members* in par-

ticular," 1 Cor. xii. 27. "The Gentiles are to be fellow-heirs, and of the *same body*," Eph. iii. 6. "We are *members of his body, of his flesh and of his bones*: this is a great mystery; but I speak concerning Christ and the Church," Eph. v. 30, 32. In various other parts of his Epistles the same apostle writes to the same effect, representing the Church at large as one body under a spiritual view, united together, not by *contiguity of natural space*, or by heaping together the bodies of the individual members into one *mass of matter*, so as to resemble *one gigantic human form*, as Mr. Pike seems to understand the expression, but by the *uses* which each individual of the Church is capable of performing to another, and to the whole, mutually and reciprocally, according to the beautiful and edifying description given in 1 Cor. xii. 1 to end. The same may be said of every nation, kingdom, and society of men, each of which, though consisting of numerous individuals, is yet as to their several offices, functions, and uses, regarded by an intelligent mind as one body, one man, and not unfrequently is so called.

Similar, but still more expressive and sublime, is the idea, which Swedenborg holds out to his readers, when he informs them, that not only the Church on earth, taken in a universal sense, but the angelic heavens also, in conjunction with the Church, together constitute, in the sight of the Lord, one spiritual body, one grand man, according to the endless variety of uses, which an indefinite number of individuals, separately and collectively considered, are capable of performing to each other. This view of the subject is not only countenanced by the Apostolic Writings, and by the good sense of every intelligent and contemplative man, but what is more, it is in perfect harmony with the Holy Word, which repeatedly presents before us the Church, consisting of thousands and tens of thousands, concentrated into one human form, male or female, as the case may be. Thus we

read of Judah, Israel, Jacob, Ephraim, Aholah, Aholibah, the daughter of Zion, the daughter of Jerusalem, the angel of the several churches, the bride and wife of the Lamb, etc. etc.; not to mention a variety of other names and characters, which all set forth the Church of the Lord as one aggregate human form, though it consist of perhaps innumerable distinct individuals. And yet this divine mode of representing many under one form, and one name, is rashly called by Mr. Pike "a childish fiction;" and is branded by him as a ridiculous absurdity, "having no foundation whatever either in the Sacred Scriptures, or in common sense!"

XX.—BEARING INIQUITIES.

When Swedenborg says, that "by bearing iniquities is not understood the removal of them, but only *to represent* the profanation of the truths of the Word," Mr. Pike makes the following remark: "If bearing iniquities meant the profanation of the truths of the Word, as it is Christ that is thus said to have borne iniquities, it must consequently have been he that profaned the truths of the Word. A more ungenerous and perverse mutilation of an author's words was surely never before witnessed, or a more palpable proof of incapacity in drawing an inference was never before given by any man professing to have the use of his faculties. "If (says Mr. Pike) the bearing iniquities meant the profanation of the truths of the Word," etc. But who is it that says so? The words quoted from Swedenborg authorize no such supposition. He says, "By bearing iniquities is meant *to represent* profanation," not that it is itself profanation. Yet Mr. Pike, immediately after giving the true sense of the author, and thereby furnishing his readers with an opportunity of detecting his sophism, builds an argument, not on the real words and meaning as quoted even by him-

self, but on a partial and mutilated view of the passage, as if the author had said, that bearing iniquities *was* profanation, when at the same time, by the objector's own showing, he asserted, that it only *represented* profanation. By such a proceeding Mr. Pike not only grossly injures the writer, whose doctrines he undertakes to comment upon, but actually abuses the confidence, which many of his friends may have put in his candor and impartiality.

Does Swedenborg give the least ground for the insinuation, that the Lord by bearing iniquities was guilty of profaning the truths of the Word? Mr. Pike himself knows to the contrary: for in the very section, from which he quotes, he must have read (unless indeed he has only skimmed lightly over Swedenborg's works, picking here and culling there what he thought might suit his purpose), that the Jewish people, who were in possession of the Holy Word, were the persons who falsified and profaned its truths; and that the Lord, who suffered them to treat his person with the same contempt and violence, which they had offered to the Word, he himself being the Word, thereby *represented*, in an external, visible manner, such falsification and profanation. In the same section Mr. Pike must also have read, what the author further says of the ancient custom of representing, in the persons of the prophets, the state of their particular churches both with respect to their doctrine and their life; as that the prophet Isaiah was commanded "to loose the sackcloth from off his loins, and put off his shoes from his feet, and to walk naked and barefoot three years for a sign and a wonder," Isa. xx. 2, 3: That the prophet Ezekiel was commanded, for the purpose of representing the state of the Church, "to prepare him stuff for removing, and to remove to another place in the sight of the children of Israel, and to bring forth his stuff by day in their sight, and to go forth at even through a hole dug

in the wall, and to cover his face that he might not see the ground, and that he might thus be as *a sign* unto the house of Israel ; and that he should say, Behold ! *I am your sign* ; like as I have done, so shall it be done unto you," Ezek. xii. 3 to 7, 11.

That the prophets in all these cases represented the state of the Church in their day, and thus became visible signs to the people of their woeful degeneracy, and impending destruction, cannot be denied : and that the prophet Ezekiel in particular bore the iniquities of the house of Israel and the house of Judah, yet did not cancel and remove them, nor expiate and atone for them, but only represented and pointed them out, is plain from what follows in the same prophet, where it is said, that "the staff of bread should be *broken* in Jerusalem, and that they should *consume away for their iniquity*," chap. iv. 16, 17. The same is understood of the Lord, of whom, as the grand prophet, it is written, "Surely he hath *borne* our griefs, and *carried* our sorrows ; Jehovah hath *laid on him* the iniquities of us all ; by his knowledge shall my righteous servant justify many, for he shall *bear their iniquities*," Isa. liii. 4, 11. By thus bearing the iniquities of the people, at the time of the crucifixion, is therefore not meant, as Swedenborg has well observed, that the Lord removed or abolished them, for they are still too prevalent, but that he represented the profanation of the truths of the Word, of which the Jewish Church had been so repeatedly and notoriously guilty.

XXI.—THE RESURRECTION, HOW UNDERSTOOD.

The doctrine of the resurrection, as taught by Swedenborg, according to the true sense of the Sacred Scriptures, being widely different from that which is maintained by the generality of Christians, who on this point have grossly misunderstood the language of divine revelation, Mr. Pike

asserts, that Swedenborg "rejects the doctrine of a resurrection." He no where rejects the true doctrine of the resurrection, but only that crude, indigested, and earthly idea, which Mr. Pike and so many others have formed concerning the resurrection and future state of man. He maintains, that immediately after the death of the material body, which will never be reassumed, every man rises again as to his spirit, and continues to live as a man in all respects as before; with this difference, that, instead of a *material* body, he is then clothed with a *spiritual* and *substantial* body, and that all things around him are also spiritual and substantial. This doctrine he confirms by an appeal to those parts of the Sacred Scripture, where reference is made to deceased men, now living in spiritual bodies, resembling in form their former material bodies, but essentially different from them, as spirit is essentially different from matter.

Mr. Pike, in professing to quote the words of Swedenborg on the resurrection, has through negligence or inadvertence transcribed the language of another person, a priest, who is introduced as a speaker in a conversation which took place in the spiritual world. He has also taken occasion, no less than five times in one page, to sneer at Swedenborg for an expression, not used by him, but by the aforesaid priest, who, after describing a very common opinion of the state of disembodied souls from the beginning of the world, and their anxious expectation of a general judgment yet to come, adds, in the words of some of his own order, "Supposing this to be the state of a man after death, is not the life of *an ass* to be preferred to that of a man?" See *Tr. Chr. Rel.*, 693. The author having been thus misrepresented, and unfairly dealt with by Mr. Pike, it is but just that he should be allowed to speak for himself on the subject of man's future state, in order to

give the reader an opportunity of forming his own judgment on the comparative merits of the two systems, that adopted by professing Christians in general, and that maintained by Swedenborg.

"It hath (says he) been generally believed, that man after death is a mere soul, and the common idea concerning such soul hath been, that it is something like ether or air, consequently that it is like the breath which goeth out of a man's body when he dies, in which nevertheless there resideth some vital principle. But then it hath been conceived, that this vital principle neither hath the faculty of seeing, such as belongeth to the eye, nor of hearing, such as belongeth to the ear, nor of speaking, such as belongeth to the organs of speech; when nevertheless man after death is as much a man as he was before, and so little changed, that he does not know but he is still living in the former world: for he seeth, heareth, and speaketh, as in the former world; he walketh, runneth, and sitteth, as in the former world; he lieth down, sleepeth, and waketh, as in the former world; he eateth and drinketh, as in the former world; he enjoyeth conjugal delight, as in the former world; in a word, he is a man in all and every respect. From which circumstances it is evident, that death is not an extinction but a continuation of life, and consequently that it is only a passage from one state to another.

"That man after death is as much a man as he was before, although he is not then apparent to the eyes of the material body, may reasonably be conceived from the angels that appeared to Abraham, Hagar, Gideon, Daniel, and some of the prophets, and also from those that were seen in the Lord's sepulchre, and afterward frequently by John, as he relateth in the Revelation. But it may still appear more evident from the circumstances respecting the Lord himself, in that he proved himself to be a Man both

by the touch, and by eating before his disciples, when nevertheless he became invisible to their sight. Who can be so extravagantly absurd as not to acknowledge, that, notwithstanding his being invisible, he was still a Man as before? The reason why the disciples saw him was, because their spiritual eyes were then opened; and when that is the case, the things of the spiritual world appear as distinctly as the things of the natural world. The difference between a man in the natural world and a man in the spiritual world is, that the latter man is clothed with a substantial body, but the former with a material body, within which is his substantial body; and a substantial man seeth a substantial man as clearly and distinctly, as a material man seeth a material man: a substantial man, however, cannot see a material man, nor can a material man see a substantial man, by reason of the difference between what is material and what is substantial.

“In consequence of what I have seen, and been an eye-witness of for many years together, I can assert the following facts relating to the spiritual world; that there are earths in that world, just as in the natural world, and that there are also plains and valleys, mountains and hills, fountains and rivers; that there are paradises, gardens, groves, and woods; that there are cities, with palaces and houses contained therein; also that there are writings and books, employments and merchandises; and that there are gold, silver, and precious stones; in a word, that there is in the spiritual world all and everything that is in the natural world, but that in heaven such things are in an infinitely more perfect state. The difference is, that all things, which are seen in the spiritual world, are created in a moment by the Lord, as houses, paradises, meats, and other things; and that they are created according to a correspondence with the interiors of angels and spirits, that is, with their affec-

tions and thoughts: whereas all things, that are seen in the natural world, begin to exist and grow from seed." *Tr. Chr. Rel.*, 792, 793, 794.

Such are the views, which Swedenborg gives of the resurrection, and the condition of man in another life. Mr. Pike charges him with denying a resurrection, because he asserts, that it takes *immediate effect*, on the decease of the material body! But Mr. Pike takes credit to himself for believing a resurrection, and yet *puts it off* to a *distant, indefinite, and unknown period*, when the earth is to be destroyed by fire, and consequently when the material bodies then lying in graves must be consumed with it! Which system now looks most like a *denial* of the resurrection, that which assigns to it a *specific and swiftly approaching time*, namely, the *death* of each individual of the human race; or that which defers it *sine die*, until the sun, moon, and stars, are fairly worn out, or hurled together in awful confusion upon this little earth; in other words, until the sky first melts, and then falls? A child may answer the question. The man who believes, or rather affects to believe, in a resurrection of matter, accompanied with such incredible absurdities and impossibilities, a resurrection that was never heard or thought of by any one rational being for the first four thousand years after the supposed time of the creation of the universe, and which for the last fifteen hundred years has been daily expected by the ministers and slaves of the letter, without the least sign or appearance of the accomplishment of such a wild and fantastical theory, must be set down as a deceiver of himself, a deceiver of the people, a false prophet, who runs before he is sent, and libels the Majesty of heaven by impeaching his wisdom in constructing a fabric capable of lasting only a few thousand years.

Mr. Pike, however, appeals to the Scriptures for a justi-

fication of his doctrine, saying, that “they assert with *all possible plainness*, that *that very body* which is laid in the grave, and which may for centuries moulder there, shall rise again, in an incorruptible state; and that whatever change may pass upon it, its *identity* will remain.” Now the only passage, which he brings forward from the Divine Word, in proof that it asserts *with all possible plainness* the resurrection of the material body, is the following: “The hour is coming, in which *all that are in the graves* shall hear his voice, and shall *come forth*; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation,” John v. 28, 29. He then gives an extract from the 15th chapter of Paul’s first Letter to the Corinthians, and refers the reader to the whole chapter.

That our Lord, in the passage above quoted, did not assert the resurrection of the *material* body, is plain from his own words in ver. 25, where he says, “The hour is coming, *and now is*, when *the dead shall hear the voice of the Son of God*; and they that hear *shall live*.” Who now were these *dead men*, that heard the voice of the Son of God, and then, “passing from death to life,” became *living men*? who but such as were heretofore *dead* in trespasses and sins, *dead* to the joys and happiness of heaven, and *alive* only to the vain delights and pleasures of this wicked world? And what are the *graves* or *sepulchres*, out of which men are to come forth, when they are renewed and vivified by the Lord, but those impure, filthy and sensual principles of the bodily life, which confine man as it were in the chambers of death, and cause him to dwell in the dust of the earth? In this sense graves are mentioned in Num. xix. 16, 18; Ezek. xxxii. 22 to 26; chap. xxxvii. 12, 13; Ps. lxxxviii. 5, 11; and in many other places. In the same sense, the Jews as a rebellious people, are said to remain

among the *graves*, and lodge in the *monuments*, which eat *swine's flesh*, and broth of *abominable things* is in their vessels," Isa. lxv. 4. The man with an unclean spirit is also said "to have his dwelling among the *tombs*; and the legion of devils within him, when cast out, were desirous of entering into a herd of *swine*," Mark v. 2, 3, 12; which sufficiently manifests their filthy, sensual, and base appetites. The Scribes and Pharisees, being hypocrites, are themselves compared to "*whited sepulchres*, which indeed appear beautiful without, but are within full of *dead men's bones*, and of *all uncleanness*," Matt. xxiii. 27. And David says of his enemies, "Their inward part is *very wickedness*; their throat is an *open sepulchre*," Ps. v. 9. From which it appears, that the very bodies of men, so far as they are the receptacles of unclean and fleshly lusts, are considered in the Scriptures as *graves*, out of which not only the regenerate but the unregenerate also are to *come forth* at death, the former "to the resurrection of life," and the latter "to the resurrection of damnation." What then becomes of Mr. Pike's assertion, that the resurrection of the *material body* is "*with all possible plainness*" insisted upon in the Word, when we see that it is that *identical grave*, which in due time must yield up the spirits of all men, and from which, "many that sleep in the *dust of the earth* shall awake, some to everlasting life, and some to shame and everlasting contempt?" Dan. xii. 2.

XXII.—DIFFICULTIES AND ABSURDITIES RESPECTING THE IDENTITY OF THE MATERIAL BODY.

With respect to the identity of the material body, which, Mr. Pike says, will remain, notwithstanding the many inconceivable changes that may pass upon it, is he aware, that the identical matter, which made up the body of *one man*, may, and in some cases actually does, form the

component parts of *another*? and that these two men, thus claiming the *same body*, may be sentenced, the one to *heaven*, and the other to *hell*? in which case it would be a point of curiosity to ascertain, to which place the *poor body*, which had been the instrument of good to one, and of evil to the other, was ultimately to be consigned; since it could not possibly be transferred to *both* at the same time. Or has he sufficiently considered, that in consequence of the perpetual resolutions of the bodily frame, and of new accessions of matter in the place of former substances, the same man in the course of his life, may have *several bodies* in succession one after another, in each of which bodies he may commit acts, for which he must be brought to judgment? Of these several bodies belonging to one and the same individual, which is it that will rise up at the last day? the body that he had in infancy, in youth, in manhood, or in old age? Again, as the bodies of men were eaten by wild beasts, by fishes, by worms, and by mice; and as some of these bodies will, at the day of the supposed resurrection of matter, be actually prowling in the forest under the form of wild beasts, or skimming the air as birds of prey, or crawling in the grave in the form of worms, or swimming in the waters as so many sharks or pikes, may it not be fairly asked, whether these beasts, birds, and fishes, will or will not be called upon to yield up such parts of their frames as are composed of human flesh? or whether the spirits of resurgent men, now in search of their proper bodies, and indignant at finding them in such base receptacles, dispersed through the earth, air, and sea, will or will not seize upon their own long-lost property, and instantly metamorphose those brute cannibals into rational beings? The subject will not bear examination; it continually recedes at the approach of light, shelters itself in darkness,

and at last wraps itself up in the cloak of *mystery, omnipotence*, and empty *wonder*!

XXIII.—THE DOCTRINE OF PAUL CONCERNING THE RESURRECTION.

But let us hear what the apostle Paul has to say on the resurrection; since his authority appears to be relied on by Mr. Pike and his brethren much more than the Word of God itself. Dr. Priestley, a leading Unitarian, was precisely of the same opinion with these Tri-personalists, and like them grounded his objections against the doctrines of the New Church on the words and reasoning of Paul, not understood according to their fair interpretation, but according to certain preconceived ideas, which are as foreign to the truth, as darkness is to light. The answer, therefore, which was given many years ago to Dr. Priestley, who had anticipated the greater part of Mr. Pike's arguments, and supported them by other passages besides those adduced by the latter gentleman, may not be unacceptable to the reader on the present occasion:

" You seem to lay great stress on the account which Paul gives of the resurrection, in 1 Thess. iv. 15 to 17, where he says, ' For this we say unto you by the Word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' But all this may very easily be explained, consistently with the doctrines of the New Church, by considering it as spoken according to the appearances of the literal sense of the Word, which describes spiritual

things by such images and expressions as are accommodated to the apprehension of men in the natural world. We have already seen, that the Lord's second coming in the clouds of heaven is not to be understood as alluding to the atmospherical clouds over our heads, but to the literal sense of the Word, and to the appearance of clouds in the spiritual world. In this view, the above passage perfectly coincides with our sentiments; for we maintain, that the new heaven is formed before the new earth; that is, the New Church takes place in the spiritual world before it does in the natural world; which agrees with this saying, that *the dead in Christ shall rise first*. And as the Church on earth will be conjoined with the Church in heaven, so as together to form only one Church, like internal and external, therefore it is said, that we, who are alive and remain, shall be *caught up together with them in the clouds, to meet the Lord in the air*; that is, we shall be enabled, at the Lord's second coming, when the spiritual sense of his Word shall be revealed, to penetrate through the shade and obscurity of the letter, and, discerning the glory of its inner contents, be elevated into the heat and light of heaven, by virtue of which we shall worship the Lord alone in spirit and in truth, as angels do above. In any other sense, what can be meant by being caught up in the clouds, and meeting the Lord in the air? Surely every rational and intelligent person must know, that heaven is no more in or above the clouds, than it is under them; and that the presence of the Lord is equally as well to be found upon the earth, as in any heights of the air or atmosphere.

“Another passage, which you quote as apparently favorable to your hypothesis, is that in 1 Cor. xv. 51, 52, 53, where the apostle Paul says, ‘Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump;

for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.' In whatever sense these words of the apostle are to be interpreted, they ought at least to be taken in connection with the preceding verses of the same chapter. The construction, which I observe you put upon them, is, that the same material body, which is committed to the earth, will rise again, and be made immortal. But this is not the doctrine of Paul; for he distinguishes between the natural corruptible body which is sown, and the spiritual incorruptible body which is raised. 'Thou fool,' says he, '*that which thou sowest, thou sowest not that body that shall be,*' ver. 37. 'There are *celestial bodies, and bodies terrestrial,*' ver. 40. 'There is a *natural body, and there is a spiritual body,*' ver. 44. 'Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption,*' ver. 50. Hence, I think, we may fairly conclude, that Paul maintained the resurrection of man's spiritual body, and not of his material, earthly, and corruptible body. In agreement with this, then, must the succeeding verses, which you have quoted, be understood. He begins, 'Behold, I show you a *mystery;*' plainly implying, that what he is going to add, is not to be understood literally, but spiritually; for were it to be taken according to the express tenor of the words, there would be no mystery in the case, but a simple prophetic narration. A mystery is something hidden from public view, being under the covering of appearances, which may either be misinterpreted or properly understood, according to the different degrees of illumination which different persons may possess. Paul, in most of his Epistles, writes according to the literal sense of the Word; which indeed could not have been otherwise, inasmuch as the genuine spiritual

sense was not at that time clearly revealed. Hence the appearance of predestination and of justification by faith alone, so visible in various parts of his writings, are by many confirmed as the genuine sentiments of Paul; when yet it is sufficiently clear from other parts, that he in reality maintained no such doctrines. See 1 Cor. xiii. 13: ‘Now abideth faith, hope, and charity; but the *greatest* of these is *charity*.’ This also is the express doctrine of the New Church. But writing as he did according to the appearances of truth in the letter of Scripture, it is no wonder that he should have been misunderstood by those who penetrated no further. Let us now see what is the real import of his words, agreeably to the true sense of Scripture. To be changed in a moment, in the twinkling of an eye, at the last trump, means nothing else but the certainty of passing from a natural into a spiritual state, at the time of the Lord’s second coming; and this change may take place, according to its measure, as well with those who are now living, as with those who are already dead. Not that a material body shall be ever converted into a spiritual body, for this is a thing impossible, as being contrary to divine order; but on the death or removal of the former, together with all the imperfections of its nature, man will be endowed with a spiritual substantial body, in which he will live for ever, and no more see the corruption of death.

“‘Paul,’ you say, ‘compares the resurrection of the dead, 1 Cor. xv. 36, to the revival of seed that has been put into the ground; and we read, Rev. xx. 13, of the sea giving up its dead. But according to you, nothing that is ever committed to the ground, or to the sea, will appear again, or anything else in the place of it.’ With respect to the revival of seed that has been put into the ground, it is well known, that it is *not the same gross earthly substance* of the seed, which grows up in the form of a new plant or tree,

but only the spirit within it, which accumulates *fresh matter* from the juices of the soil in which it is sown. Hence Paul, in the very next verse to that which you mention, says, ‘And that which thou sowest, *thou sowest not that body which shall be*, but bare grain, it may chance of wheat, or of some other grain.’ This is a true emblem of man’s resurrection; the material body, which is laid in the grave, forms no part of that spiritual and substantial body, with which man rises; but the spirit, which is within the material body, quits it after death, and then man lives as a man in all respects as before, only in a more perfect state, in consequence of being disengaged from the gross body of clay. You therefore do justice to the members of the New Church, when you report as their belief, that ‘nothing that is ever committed to the ground, or to the sea, will ever appear again’: but you by no means do justice to their sentiments, when you represent them as holding, that ‘nothing else is to appear in the place of it.’

“As to the passage in Apoc. xx. 13, where it is said, that the sea gave up the dead which were in it, it has no respect whatever to the *sea* in the natural world, or to the dead bodies which have been there consigned. This indeed may appear even from the circumstance, that no notice is taken of the bodies which have been committed to the *earth*, although the number of these latter immensely exceeds that of the former, comprising in fact the general bulk of mankind. But it is still more plain from the words immediately following those above quoted, viz.: ‘And *death and hell* delivered up the dead which were in them.’ And again, ver. 14, ‘*Death and hell* were cast into the *lake of fire*.’ If we take these last words in their mere literal sense, we shall be under the necessity of supposing, that *hell shall be cast into hell*, which is a manifest absurdity. And if hell deliver up the dead, in order to present them before the judgment-

seat, it will follow, that some men are consigned to hell, immediately on their death, not only before sentence of condemnation is passed upon them, but even before they are arraigned at the bar, and tried; which is utterly inconsistent with every principle of justice, whether human or divine. This doctrine, moreover, is particularly unfavorable to the scheme which you have adopted, respecting the state of souls after the death of the body; for you suppose, that then the life of man becomes extinct, and that he neither goes to heaven nor to hell, until the arrival of a certain grand but awful day, usually called the end of the world, and day of judgment, when souls and bodies are to be reunited, and for the first time either raised to heaven, or thrust down into hell.

"That man, however, rises again immediately after death, is evident from many passages in the Word, particularly the following: 'Jesus said to the thief on the cross, Verily I say unto thee, *To-day* shalt thou be with me in paradise,' Luke xxiii. 43. The same also appears from what the Lord said concerning Dives and Lazarus, that Dives went to hell, and thence conversed with Abraham; and that Lazarus went to heaven; and all this while men were still living in the world, consequently before what is generally understood by the day of judgment: for when Dives entreated Abraham to send Lazarus from the dead to warn his brethren, Abraham answered, 'If they hear not Moses and the prophets, neither will they be persuaded though one *rose from the dead*,' Luke xvi. 31. It is further written, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob. *God is not the God of the dead, but of the living*,' Matt. xxii. 32. Hence it appears, that Abraham, Isaac, and Jacob, notwithstanding the death of their bodies, are still alive. The angel likewise said

unto John, who fell down to worship him, ‘I am *thy fellow-servant, and of thy brethren the prophets*,’ Apoc. xix. 10; chap. xxii. 9: a demonstrative proof this, not only that man lives as a man after death, prior to the general judgment, but also that angels are of the human race, being no other than deceased men. So again, when Jesus was transfigured before Peter, James, and John, there appeared unto them ‘*Moses and Elias talking with him*,’ Matt. xvii. 3. And in the Acts of the Apostles, chap. x. 30, Cornelius said, ‘I prayed in my house, and behold, *a man* stood before me in bright clothing;’ which same man is called *an angel* of God, ver. 3, 7, 22.

“When a proposition is clearly proved, it is unnecessary to urge further arguments on the same subject. I shall therefore conclude my remarks on the resurrection, by briefly showing who are the persons meant by the living, and who by the dead, that are to be judged at the last day; for I observe you all along take the account of the judgment according to the first and lowest sense of the words, when yet, to be truly rational in our conceptions, we ought to elevate our minds to their highest sense, and thus from the letter ascend to the spirit. All who die in a state of regeneration, are in the language of Scripture called *living men*; but all who depart in an unregenerate state, are termed *dead*. Both descriptions of men will be judged; the former, as having the spirit of true life within them, to life eternal; but the latter, as being destitute of that life, to death eternal: life eternal is the life of angels in heaven; but death eternal is the life of devils in hell. The Lord alone knoweth the true state of every man; therefore the Lord alone is the judge of every man; and he will give to every one according to his works, whether they have been good or bad. This is what is meant by judging the living and the dead, good and evil being the only proper distinc-

tion between life and death, as invariably set forth in the Word of God.”*

XXIV.—PREVAILING ERRORS CONCERNING THE LAST JUDGMENT.

Mr. Pike, next charges Swedenborg with denying a general judgment, which is to be accompanied with the destruction of the visible heavens and the habitable earth. But as he does not by any means give a fair account of what that enlightened author has written on the subject, it may be expedient to state not only his views, but the opinions commonly entertained concerning the last day; as by contrasting the one side with the other, the unprejudiced reader will be the better enabled to discover the truth.

“The prevailing opinion at this day in all churches is, that the Lord, when he shall come to the last judgment, is to appear in the clouds of heaven with angels, and the sound of trumpets, and to gather together all who dwell on the earth, and at the same time all that ever died, and to separate the evil from the good, as a shepherd separateth the goats from the sheep; and that then he will cast the evil, or the goats, into hell, and raise up the good, or the sheep, into heaven: and further, that he will at the same time create a new visible heaven, and a new habitable earth, and on this new earth will make to descend a city, which is to be called the New Jerusalem, and is to be built according to the description given in the Revelation, chap. xxi. viz.: of jasper and gold, and the foundation of its walls to be of every precious stone, and its height, breadth, and length equal, each twelve thousand furlongs; and that the elect are to be gathered together into this city, as well those that are alive, as those that have died since the creation of the world; and that the latter will then return into

* See *Letters to Dr. Priestly*, p. 327 to 337.

their bodies, and enjoy everlasting bliss in this magnificent city, as in their heaven. This is the prevailing opinion at this day, in all Christian churches, concerning the coming of the Lord, and the last judgment.

"In regard to the state of souls after death, both generally and particularly, the common belief at this day is, that human souls are mere airy beings, of which it is impossible to form any idea but as of a vapor or exhalation; and that in consequence of this their state and nature, they are reserved to the day of the last judgment, either in the middle of the earth, or in the *limbus* of the ancient fathers. But on this point there are various opinions: some suppose, that they are ethereal or aerial forms, and thus that they are like ghosts and spectres, and that certain of them dwell in the air, others in woods, and others in waters. Some again suppose, that the souls of the deceased are translated to the planets, or to the stars, and have abodes allotted them therein: and some again, that after a thousand years they return back into material bodies. But the general notion is, that they are reserved till the time, when the whole firmament, together with the terraqueous globe, shall be destroyed; and that this will be effected by fire, either bursting from the centre of the earth, or cast down from heaven as a general blaze of lightning; and that then the graves will be opened, and the souls that were reserved will be clothed again with their bodies, some in a lower region, some in a higher, because the height of the city is to be twelve thousand furlongs, like its length and breadth, Apoc. xxi. 16.

"When a clergyman or layman is asked, whether he firmly believes all these things, as that the antediluvians, together with Adam and Eve, and the postdiluvians, together with Noah and his sons, and also that Abraham, Isaac, and Jacob, together with all the prophets and apos-

tles, in like manner as the souls of all other men, are still reserved in the middle parts of the earth, or flying about in the ether or air; and also whether he believes, that their souls will be again clothed with their bodies, and enter into connection again with carcasses eaten by worms, by mice, by fish, or (as in the case with Egyptian mummies) by men, and with skeletons parched in the sun, and reduced to powder; if clergymen or laymen, I say, be asked whether they believe all this, or whether such conceits are not mere paradoxes, which like all other contradictory notions are dispelled and dissipated by right reason, some of them make no reply to such questions; some insist, that such points are matters of faith, and that the understanding ought to be kept in obedience thereto; some again argue, that not only these things, but also many others, which are above the comprehension of reason, are of the divine omnipotence; and when they mention faith and omnipotence, sound reason is set aside, and either disappears like a thing annihilated, or becometh like a spectre, and is called a thing unsound. To this they add, Are not such things agreeable to the Word? and ought not that to be the rule and measure of whatever we think or speak?" *Tr. Chr. Rel.*, 768, 769, 770.

Such appears to be the commonly received opinion concerning the state of man after death, and the last day, when the universe, though the workmanship of consummate wisdom, is expected to be burnt up, and destroyed by the same Omnipotent Hand that brought it into existence. Let us now see the contrast of this sad and dismal picture in the language of soberness and truth, as drawn by the same author, Emanuel Swedenborg.

XXV.—THE STATE OF MAN AFTER DEATH.

"The Word, as to the letter, is written according to appearances and correspondences, and therefore there is a

spiritual sense contained in every part of it, in which sense truth appears in its own proper light, whilst the sense of the letter is in a kind of shade. Wherefore lest the members of the New Church, like those of the Old, should wander in the shade of the literal sense of the Word, particularly in regard to heaven and hell, and to a life after death, and to the coming of the Lord, it has pleased the Lord to open my spiritual sight, and thereby to let me into the spiritual world, and not only to converse with spirits and angels, and with my relations and friends, nay, with kings and princes, who have departed out of the natural world, but also to see the stupendous things of heaven, and the miserable scenes of hell, and thus to be convinced that man doth not live after death in any hidden caverns of the earth, or fly about blind and dumb in air, or in an empty void, but that he liveth as a man in a substantial body, and in a much more perfect state if he goeth among the blessed, than he lived before in a material body. To prevent therefore man's plunging himself deeper into a false opinion concerning the destruction of the visible heaven and the habitable earth, and thereby concerning the spiritual world, in consequence of that ignorance which at this day is the true source of naturalism and atheism, and to prevent such atheism from spreading and affecting man's external mind, wherein his speech originates, as they have begun to affect and to take root in the rational mind, especially among the learned, the Lord hath enjoined me to publish some of the various things that I have seen and heard, as well in relation to heaven and hell, as to the last judgment; and also to unfold the Apocalypse, which treats of the Lord's coming, and of the former heaven, and of the New Church, and of the Holy Jerusalem; from the reading and understanding whereof every one may see what is there meant by the coming of the Lord, and

by the New Heaven, and by the New Jerusalem." *Tr. Chr. Rel.*, 771.

XXVI.—THE TRUE SCRIPTURAL DOCTRINE OF THE LAST JUDGMENT.

The same author, writing particularly on the subject of the last judgment, has clearly shown from the Sacred Scriptures, that several judgments have taken place since the creation; and that they were each accomplished in the spiritual world, where men are collected together, at the close of their respective churches. He also in the most solemn manner declares, that the judgment predicted in the Gospels, and in the Apocalypse, was actually performed in the year 1757, he being an eye-witness of the same. See *Last Judg.*, 45, 46.; *Tr. Chr. Rel.*, 115, 772. But that such an assertion may not pass unheeded, or be set down as a proof of a deluded mind, let the following considerations be carefully attended to, and the reader will find good reason to pause before he pronounces a rash or unfavorable opinion; since the events, which are now taking place in the moral world, must owe their origin to an adequate cause, and that cause must be a spiritual one, because all effects in the natural world are produced from causes in the spiritual world.

The great change that took place at the time of the Lord's first coming, consisted not so much in the adoption of any new external forms of worship, as in a *new capacity* men received for understanding the interior things of heaven and the Church. Everything before was typical or representative; but when He came, of whom all the Scriptures testify, and to whom they all referred, then the whole cloud of shadows and representatives, that veiled the light of the sun, disappeared, and the minds of men received new illumination, as it is written, "The people, that walked in darkness, have seen a *great light*; they that dwell in the

shadow of death, upon them hath the *light* shined," Isa. ix. 2.

By the Scriptures we are informed, that several general judgments have taken place, prior to that of which we are now speaking, and which is stated to have been accomplished in the spiritual world in the year 1757. The first was the last judgment of the *Most Ancient Church*, when all charity and faith perished, and which is described in Genesis by the flood. At that time, according to the language of the Sacred Scriptures, heaven and earth passed away, in other words, the internals and externals of the church perished, and a new heaven and a new earth were created, that is, a new church, which succeeded the former, and may be called the *Ancient Church*. The last judgment of this second general church, which included many particular churches, was when it came to its consummation by the many idolatries to which it gave birth. Immediately after this was raised up the *Representative of a Church* among the posterity of Jacob; the last judgment upon which, and upon the remains of former churches, took place at the time of the Lord's first coming into the world. The prophet Isaiah speaks of this judgment, to be accomplished by the Lord, in the following terms: "Who is this that cometh from Edom, with dyed garments from Bozrah, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. I have trodden the wine-press alone: *I will tread them in mine anger, and trample them in my fury;* and *their blood* shall be sprinkled upon my garments, and I will stain all my raiment. For the *day of vengeance* is in my heart, and the *year of my redeemed* is come," Isa. lxiii. 1, 3, 4. Hence it appears, that judgment and redemption commence at the same time.

The Lord himself also, when he was in the act of fulfilling the ancient prophecies, and executing the judgment,

says, “Now is the judgment of this world; now shall the prince of this world be cast out,” John xii. 31. Again, “For judgment I am come into this world,” John ix. 39. In another place, “Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man,” John v. 25, 26, 27. And again, “Be of good cheer, I have overcome the world,” John xvi. 33.

From these and similar passages it is evident, that a day of judgment is not spoken of in the Scriptures, as an event which has never yet in any former period taken place, or as decisive of the fate of every individual of the human race; for we find, that the Lord, when on earth, actually accomplished a judgment, not upon the whole race of mankind, but only upon a certain number of those who were deceased, and consequently in the spiritual world.

That the habitable earth was not to be destroyed at the time of the last judgment, is plain from the Lord’s words in Luke: “I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left,” Luke xvii. 34 to 36. Here the last time of the Church is called night, because there is no genuine faith or truth remaining, in consequence of there being no true spiritual charity: but that the world would not then be destroyed, is plainly declared by the circumstance of some being left, while others are removed. The same doctrine may be confirmed from the following passages: “Jehovah built his sanctuary like high palaces, like the earth which he hath established for ever,”

Ps. lxxviii. 69. "Thou hast established the earth, and it *abideth*," Ps. cxix. 90. "One generation passeth away, and another generation cometh: but the earth *abideth for ever*," Eccles. i. 4.

These considerations sufficiently prove, that the doctrine of the New Church, respecting the last judgment and the second advent of the Lord, is perfectly consistent with the Word of God; while all those systems, which suppose the destruction of the universe as the necessary consequence of that event, can be considered in no other light, than as so many idle dreams and dreadful chimeras, calculated to frighten mankind, and to inspire them with no one useful or rational sentiment, but on the contrary with dismal expectation and useless alarm.

The end of creation is the formation of an angelic heaven out of the human race, which, as an image of the Creator, may bear some respect to his infinity, his immensity, and his eternity. But this respect to infinity, immensity, and eternity, would cease, were the habitable earth to be destroyed at the day of the last judgment: for then by a period being put to the procreations of mankind, the extent of heaven, together with the number of its inhabitants, would be limited. Whereas it is highly reasonable to suppose, that, as the human mind, which is a heaven in its smallest form, increases in perfection according to the plurality of its knowledges, so the angelic heaven will likewise advance in perfection, and thus more and more resemble its Creator, according to the perpetually increasing number of its inhabitants. Hence the doctrines, which ascribe to the Divine Being an end worthy of himself in the creation of the world, by making provision for the perpetual generations and eternal successions of mankind, must be the most rational in themselves, as well as most conformable to divine revelation, when properly understood.

**XXVII.—THE PARTICULAR JUDGMENT OF INDIVIDUALS
AFTER DEATH.**

It may be supposed, and indeed has been charged upon the members of the New Church, that, according to their views, since the last judgment is already past, no future judgment is now to be looked for. But this is not a true representation of their belief: for though they give full credit to what Swedenborg asserts with respect to the last *general* judgment, spoken of in the Gospels and the Apocalypse, which was executed in the spiritual world in the year 1757, yet they are well assured by the testimony of the Scriptures throughout, that every man *in particular* will be judged immediately after death, and that he will then be rewarded according to the deeds done in the body, whether they have been good or evil. The last judgment they consider to be of various signification, general, particular, and singular; *general*, as having respect to the end of a church; *particular*, in reference to the death of individuals; and *singular*, so far as the future state of man is to be determined by every thought and affection, every word and work of his past life.

XXVIII.—THE SUPPOSED DESTRUCTION OF THE HEAVENS AND THE EARTH BY FIRE, A GROSS ERROR.

It was observed above that the visible heavens and the habitable earth are not to be destroyed at the time of the last judgment, neither the first nor the second coming of the Lord being for any such purpose. What then, it may be asked, is to be understood by those passages in the Apostolic Epistles, which seem to intimate that as the old world perished by water, so the present frame of creation is to be consumed by fire? The following are quoted by Mr. Pike, and he no doubt thinks them unanswerable: "The heavens

and the earth, which are now, are *reserved unto fire* against the day of judgment. The day of the Lord will come as a thief in the night, in which the heavens being *on fire* shall be *dissolved*, and the *elements shall melt with fervent heat*; the earth also, and the works that are therein, shall be *burnt up*. Seeing then that all these things shall be *dissolved*, what manner of persons ought ye to be?" 2 Pet. iii. 7, 10, 11. A passage from the Word, though not adduced by Mr. Pike, is also thought by many to countenance the same idea. The prophet says, "Behold, the day cometh that shall *burn as an oven*, and all the proud, yea, and all that do wickedly, shall be *as stubble*, and the day that cometh shall *burn them up*, saith Jehovah of hosts," Mal. iv. 1.

The prophet Malachi announces the approach of a day that shall *burn as an oven*, and he calls it "the great and dreadful day of Jehovah," in which the wicked shall be *burnt up as stubble*. But the day of which he speaks is evidently that of the Lord's first advent into the world, for in the same chapter the birth and office of John the Baptist, under the character of Elijah the prophet, and as the immediate forerunner of the Messiah, are plainly predicted; and it is added, that "he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest the Lord come and *smite the earth with a curse*," ver. 6. And in ver. 2 the godly are comforted with the promise, that "to them the Son of righteousness shall arise with *healing in his wings*." Now I would ask, Was it literally true that the day *burned as an oven*, at the period here alluded to by the prophet? Was the earth in a state of *conflagration* at that time? Or were the wicked literally *burnt up with fire* and *consumed* as mere stubble? On the contrary, is it not plainly enough stated, that, notwithstanding the fire which would then rage, still the earth would be preserved, and not smitten with a curse?

It is again written, "Behold, the day of Jehovah cometh, cruel both with wrath and fierce anger; the stars of heaven, and the constellations thereof, *shall not give their light*; the sun shall be *darkened* in his going forth, and the moon *shall not cause her light to shine*. I will *shake the heavens*, and the earth shall *remove out of her place*, in the wrath of Jehovah, and in the day of his fierce anger," Isa. xiii. 9, 10, 13. "The earth is *utterly broken down*, the earth is *clean dissolved*, the earth is *moved exceedingly*, the earth shall *reel to and fro* like a drunkard; then the moon shall be *confounded*, and the sun *ashamed*, when Jehovah of hosts shall reign in mount Zion and in Jerusalem," Isa. xxiv. 19, 20, 23. "The sun shall be turned into *darkness*, and the moon into *blood*, before the great and terrible day of Jehovah come," Joel ii. 31. The Psalmist also says, "The earth and all the inhabitants thereof are *dissolved*," Ps. lxxv. 3. Here again it may be asked, Was it literally true that at or immediately preceding the coming of the Lord the sun was *darkened*, the moon turned into *blood*, and the stars of heaven *refused to give their light?* Were the visible heavens put into a state of extreme *agitation* or *conussion* at the time spoken of? Was the earth *utterly broken down*, *clean dissolved*, and *moved out of its place*, *reeling to and fro* like a drunkard? Or was there ever a period when the earth and all its inhabitants were literally *dissolved*? Yet this is the language of the Holy Word, and we must believe that all these things literally occurred, if the doctrine maintained by the opponents of the New Church be true, that the expressions used in Scripture are to be interpreted according to their obvious meaning, and not according to their spiritual signification.

The same remarks will apply to the passage quoted from Peter's Second Epistle, which, in imitation of the literal sense of the Word, and probably in language borrowed

from a writer much more ancient than himself,* speaks of the heavens and the earth being *reserved unto fire* against the day of judgment, when they, together with all things in them, are to be *burnt, dissolved, and destroyed*. We proceed, therefore, to explain what is really meant by the heavens and the earth, which are to be destroyed at the last day, and what by the fire which is to burn and consume them.

Nothing is more common in the Sacred Scriptures than to describe the things relating to the Church by those which appear in nature, such as the sun, the moon, the stars, the heavens, the earth, fire, water, rain, mountains, hills, valleys, rivers, trees, etc., each of which terms is expressive of something spiritual in man, either of a superior or of an inferior quality. And it is observable that the same terms have a twofold application, according to the nature of the subject treated of, being sometimes used to denote states of good and truth, and at other times the opposite states of evil and falsehood. Thus, when a new Church is to be raised up instead of a former, which has perished, it is written, "Behold, I create *new heavens*, and a *new earth*; and the *former* shall not be remembered, nor come into mind," Isa. lxv. 17; Apoc. xxi. 1; where the *heavens* denote the *internals* of the Church, and the *earth* its *externals*. So again *fire* is a term used to denote, in a good sense, *love, warmth of affection, ardent desire, fervent zeal*, etc., and in an opposite sense, *wrath, anger, fury, hatred, lust*, and every state of *mental irritation*. In the former sense, the Word of the Lord is compared to fire in Jeremiah: "Is not my word like as a *fire*? saith Jehovah," Jer. xxiii. 29; meaning that it is full of love and mercy to the human race. The same divine love of the Lord, in itself perpetual and eternal, was represented by the fire upon the altar, which

* Compare 2 Pet. iii. 10-12 and Jude 14, 15.

was kept continually burning, Levit. vi. 12, 13. And it is also in reference to the same divine love that the Lord is said to "baptize with the Holy Spirit, and with *fire*," Matt. iii. 11; Luke iii. 16. In an opposite sense, fire and its destructive effects are thus spoken of in Isaiah, "*Wick-edness burneth as the fire*; it shall *devour* the briars and thorns, and shall *kindle* in the thickets of the forest, and they shall mount up like the lifting up of *smoke*: the people shall be as the *fuel of the fire*: no man shall spare his brother," Isa. ix. 18, 19. The perverse state of the Church from a principle of self-love, in conjunction with the inordinate love of the world, is here described by fire kindling and devouring, and by the lifting up of smoke. In the same sense it is said, "Upon the wicked shall Jehovah rain snares, *fire* and brimstone, and an horrible tempest," Ps. xi. 6; meaning, not that such literal judgments shall be inflicted by the Lord, but that the wicked, by their own evils of life, will bring upon themselves the spiritual calamities signified by snares, fire, brimstone, etc. The fire of hell is no other than infernal love, with all the odious passions, lusts, and concupiscences which agitate and torment the minds of those who become their willing subjects. It is in reference to such turbulent and disorderly states, accompanied by the punishments to which they lead, and not to any natural or elementary fire, that the prophet asks, "Who among us shall dwell with the *devouring fire*? who amongst us shall dwell with *everlasting burnings*?" Isa. xxxiii. 14.

From all these considerations it may now plainly appear that wherever mention is made in the Word of the day of Jehovah burning as an oven, or in the Epistles of the heavens being dissolved by fire, and of the earth and the works that are therein being burnt up and consumed, we are uniformly to understand that it is the end or destruction of the Church

which is thus described, the internals of which, or the heavens, are consumed by various lusts and concupiscences, and the externals, or the earth, by the same lusts breaking forth into outward act, and producing manifest evils of life; in consequence of which it becomes necessary that new heavens and a new earth should be formed; in other words, that a new Church should be raised up by the Lord, which should both internally acknowledge and worship him, and externally live in conformity to his divine laws. By the elements, again, melting with fervent heat, we are to understand not the dissolution of the first principles of nature, which give consistency and stability to the works of outward creation, but the destruction and extinction of the first elements or constituent principles of the Church, which are love to the Lord, and love to our neighbor, together with the great truths of the Holy Word, on which they are founded, and without which neither the angelic heavens above, nor the Church on earth below, can for a moment exist.

XXIX.—THE SECOND COMING OF THE LORD NOT IN PERSON, BUT IN SPIRIT.

Mr. Pike's next objection, refers to the second coming of the Lord, which is said to be "denied by Swedenborg," though he is avowedly the first to proclaim, that it has already taken place, according to the true and only sense in which that great event can be scripturally and rationally understood. The question is, Whether the second coming of the Lord was to be *in person*, like his first appearance, or *in spirit*, that is, in the Divine truth of his Holy Word, which is one with himself? Mr. Pike, with the late Dr. Priestly, and other literal interpreters of Scriptures, holds the former opinion, while the more enlightened and judicious Swedenborg maintains the latter.

Among the passages urged in favor of a personal coming are the following: "The Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works," Matt. xvi. 27. "The Son of Man shall come in his glory, and all the holy angels with him; and before him shall be gathered all nations," Matt. xxv. 31, 32. "This same Jesus, who is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven," Acts i. 11. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," 1 Thess. iv. 16. From these and similar passages it is inferred, that the Lord will appear personally in the clouds of heaven in great pomp and splendor, to judge the assembled race of mankind at his bar, with all the formalities attendant upon human courts of justice; and that the whole earth and ocean shall at the same time be summoned to yield up the bodies which they contain, in order that they, together with the souls of their former tenants, may be adjudged either to eternal life or eternal death. But as these vague and incoherent notions have been already sufficiently exposed in the preceding remarks on the resurrection and last judgment, nothing more shall be said on that subject on the present occasion. Let the following more rational views of the Lord's second advent engage the attention of the reader.

The doctrine of the New Church, deduced from the Sacred Scriptures, and so intelligibly laid down in the writings of Emanuel Swedenborg, concerning the second coming of the Lord, is this, That, according to the laws of divine order, the Lord cannot come *in person* into the material world, because since his ascension into heaven he is in his Glorified Humanity; and in this Humanity, although it is omnipresent, he cannot be seen by any man, unless his

spiritual eyes be first opened, as was the case with all who saw him after his resurrection ; for as a material eye can see nothing but matter, so the Lord's glorified body being divinely substantial, and not material, can only be seen by a spiritual eye. Hence, when the Lord manifested himself to his disciples after his resurrection, it is written, that "*their eyes were opened*, and they knew him ; and he vanished out of their sight," Luke xxiv. 31. So when the women went to the sepulchre on the morning of the resurrection, they saw angels sitting there, whom yet it was impossible to see with the eyes of their natural bodies, but only with the eyes of their spirits. The case was similar with Elisha's young man, who as soon as his spiritual eyes were opened, and not before, saw a great variety of objects in the spiritual world, viz., "horses and chariots of fire round about Elisha," 2 Kings vi. 17. From these considerations then it is plain, that a material eye cannot see spiritual objects, still less a divine object, such as the glorified body of the Lord. But although the Lord cannot, consistently with divine order, come personally into the world, as he did at the period of his first advent (being then in an infirm body of material flesh and blood, whereas now his body is altogether divine), yet he can make his appearance in his Word, which being the divine truth proceeding from himself, is in this respect the same as himself. We therefore read, "in the beginning was the Word, and the Word was with God, and *God was the Word*," John i. 1.

Much stress, however, appears to be laid on that passage in the Acts, above quoted, where the angel says, "This same Jesus, who is taken up from you into heaven, shall so come, *in like manner as ye have seen him go into heaven:*" and it is concluded, that, as his ascent was personal and visible, his return will be the same, personal and visible also. In answer to this, let it be observed, and particularly

attended to, that the whole passage, from which the objection is drawn, is the record of a transaction that occurred, *not in the natural, but in the spiritual world*: for, as has been already proved, the Lord never was, nor could be, seen after his resurrection, by the material eyes of any man. He was then in the lower parts of the spiritual world; consequently his personal ascent must have been from *thence* into heaven, and not from the material world, which he had left forty days before, viz., at the time of his resurrection. Besides, there are clouds in the spiritual world, equally as well as in the natural world; and the clouds of the former are more properly called the *clouds of heaven*, than the latter, which in fact are nothing but the *clouds of the earth*. It is evident, therefore, that what the angels said of Jesus returning from heaven in like manner as he went up into heaven, ought to be understood as alluding to his appearance in the *spiritual world*, at the time of his second coming, and not to any personal appearance in the *natural world*. To men on earth, who are enlightened so as to discern the spiritual sense of the Scriptures, the Lord appears as divine truth: but to those inhabitants of the spiritual world, who in heart acknowledge him as the only God of heaven and earth, he not only manifests himself in the character of divine truth, but also occasionally presents himself in person, descending in the same glorious manner, as the men of Galilee saw him ascend. And thus the event, which the angels foretold, hath actually taken place.

That the above passage in the Acts of the Apostles cannot with propriety be understood in any other sense, than that already explained, may further appear from this consideration, that the Lord's ascension was visible only to his followers, whose eyes were opened, and not to the Jews at large. Now if he is to come again *in like manner*, as is expressly declared, it follows, that his second advent will be

witnessed and acknowledged, not by the bulk of mankind, but (as before, so now again) by his followers only, whose spiritual eyes or understandings are opened to discern him in his Word. And all such, in consequence of clearly comprehending the meaning of John, when he says, that God was the Word, will see that the Lord's advent in his Word, consisting of a revelation of its internal contents, is neither a mere figure nor an emblem, as some may call it, but a divine reality.

XXX.—THE LORD'S SECOND COMING EFFECTED THROUGH THE INSTRUMENTALITY OF EMANUEL SWEDENBORG.

"But," says Mr. Pike, "follow Swedenborg one step further, and you come to the highest pitch of his impiety." And wherein consists the impiety here spoken of? Why, according to the accuser's own statement, in Swedenborg's assertion, that "the second coming of the Lord is in order to separate the evil from the good, that they may be saved who have believed and who do believe on him, and that of them may be formed a new angelic heaven, and a new Church on the earth; that without this coming no flesh can be saved; that it is effected by a man, before whom he hath manifested himself in person, and whom he hath filled with his spirit to teach the doctrines of the New Church by the Word for him; and that this man is no other than Emanuel Swedenborg himself." Now can any person seriously believe, that it is impious to assert, that the coming of the Lord is for the purpose of saving such as believe in him, and of forming a new Church both in the spiritual and in the natural world, when it is so plainly declared in the Sacred Scriptures, that he comes not to destroy, but to build up; not to condemn, but to save? Or is it any proof of wickedness to say, that the Lord is about to form a new heaven and a new Church, when it is expressly announced

by John in the Revelation, that he saw "a new heaven and a new earth, and the holy city, New Jerusalem, coming down from God out of heaven?" Yet this is a part of the charge, which Mr. Pike has unwittingly brought against one of the best and most pious of men.

The chief ground of complaint, however, appears to be the solemn declaration of Swedenborg that the Lord manifested himself to him in person, and commissioned him to teach the doctrines of the New Church by the Word from him; and further, that the spiritual sense of the Word being laid open, and the divine presence therein being thus made known to the world, through the instrumentality of a chosen servant, constitute the second coming of the Lord. This Mr. Pike considers to be the height of arrogance, presumption, and impiety; being, in his opinion, tantamount to Swedenborg setting himself up as the subject of prophecy, in the place of the Lord himself, just as if an humble acknowledgment that he was only a *servant*, or *instrument* in the Lord's hands, was equivalent to his laying claim to the honor due unto his Divine *Master!* Such perversity of judgment would equally condemn prophets and apostles for acting and speaking in the name of their God, though at the same time they declared they were merely *instruments* and *ministers* appointed to perform the divine will.

Without further noticing in what manner Mr. Pike indulges himself on the subject, our time may be more usefully occupied in pointing out to the candid reader the true ground and reason why so great an event as the second coming of the Lord should necessarily require to be effected through the instrumentality of a man. It has been already proved that the Lord cannot, without a manifest breach of divine order, make his appearance in the world in the way and manner expected by Mr. Pike and many others; but that he is to come in spirit, not in person; that the clouds

in which he will appear are the literal sense of his Word; and that the power and glory by which he will be accompanied belong to its internal or spiritual sense. This being the case, he must of necessity commission some man, placed for the purpose under a high degree of illumination, to open or explain his Word, to teach the genuine doctrines of divine revelation from him, and thus to present the Lord in spirit and in truth before the eyes of all who are disposed to receive and acknowledge him. There appears no other possible mode whereby divine truth can be published and propagated in the world than through the agency or instrumentality of man; and therefore in all ages since the first going forth of the Word, even unto the present day, instruments have been employed by the Lord to make known his will, and human means have been made subservient to divine ends. Thus we read, that when Jehovah gave the law upon mount Sinai, he commissioned Moses, his servant, to stand between him and the people, Deut. v. 5; and though he was himself present in the midst of the fire and smoke that overhung the mountain, yet was he not seen by them in person, neither was his voice heard, John v. 37. Equally present was he afterward with the same people, in the ark of the testimony, in the tabernacle, and in the temple; yet all his commands, his promises, and his blessings, were conveyed to them through the medium of priests, judges, kings, and prophets. For "surely the Lord Jehovah will do nothing, but he revealeth his secret unto his servants the prophets," Amos iii. 7. Why then should it become matter of astonishment, or be regarded as an incredible thing that the Lord should, at the period of his second coming in the power and glory of his Word, make choice of a servant in every way qualified to perform the duties of the office to which he has been appointed, and thus to prepare his way among Christians, as John the Bap-

tist did in ancient times among the Jews? He formerly chose for prophets and apostles characters, who, in the estimation of the world, would have been rejected as altogether unfit for their several employments. Yet the success which followed and crowned their labors have, in the eyes of all good men, completely justified the divine wisdom in bringing, out of so much evil as then existed, all possible good by the best possible means. And why may not equal, nay superior advantages and blessings be now hoped for, seeing that the same all-wise and merciful Lord has again condescended to visit, instruct, and comfort his people; and has provided such a messenger, or instrument, for opening his Word, and spreading his truth through all nations, as probably was never before excelled for genuine piety, universal learning, and all the graces becoming the character of an enlightened, upright, and sincere Christian?

Indeed everything around us proclaims aloud that we are entering upon a new era. By the extraordinary occurrences that mark the times in which we live; by the general expectation (similar to that which prevailed at the time of our Lord's *first or personal advent* in the flesh) of some great event now about to take place; by the numerous institutions for extending knowledge; and especially by that splendid moral phenomenon, the association of men of every name, rank, and character, for the purpose of introducing the Sacred Scriptures among all the nations of the earth, not to mention other undoubted and infallible signs from heaven, we are distinctly instructed that *now* is the period of the Lord's second advent in the clouds of heaven, with power and great glory (*i. e.*, in both the literal and spiritual senses of his Holy Word); that *now* the holy city, New Jerusalem, is descending from on high, and that *henceforth* there shall be in the Church only "one Jehovah, and his name one," Zech. xiv. 9; since "the kingdoms of this

world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever," Apoc. xi. 15.

XXXI.—SWEDENBORG FALSELY CHARGED WITH BEING AN ENCOURAGER OF VICE, ETC.

We come now to objections of another description, such as no man of sound judgment, capable of distinguishing between virtue and vice, and the different degrees of each, would ever think of bringing forward against a character so truly pious and devout as that of Swedenborg. Mr. Pike, charges that author with giving countenance to fornication, concubinage, and adultery, merely because he discriminates between their relative degrees of evil, and shows that one kind of vice is less grievous and destructive of happiness than another. This, after all that Mr. Pike has said on the subject, and after all his partial and unfair quotations from the treatise on *Conjugial Love*, is precisely the state of the question; on which a few observations have already been offered in a former part of this *Vindication*, but which now demands a more particular consideration.

Swedenborg lays it down as the very first principle of his work, that love truly conjugal, or the chaste love subsisting between one husband and one wife, originates in the marriage or conjunction of good and truth; that it corresponds with the marriage of the Lord and his Church; that it is therefore celestial, spiritual, holy, pure, and clean, in a pre-eminent degree; that it is the foundation of every species of heavenly love and affection, with all their innumerable felicities; but that it is imparted to no others than those who approach the Lord, and live according to his divine precepts; consequently that every deviation from true conjugal love is to be regarded as a departure from the most perfect state of Christian life, either into evil of a

relatively venial character, such as the apostle John calls "*a sin not unto death*," or into evil of a more gross and destructive nature, such as the same apostle emphatically pronounces to be "*a sin unto death*," 1 John v. 16, 17. But as it is not to be expected, that all men should arrive at the high state of purity above spoken of, and it would be the height of cruelty and injustice to condemn with an indiscriminate judgment those, who, by reason of the frailties of their nature, either cannot or do not come up to the standard here pointed out, the author proceeds to show in what cases the conjugal principle may yet be preserved to a certain degree. This leads him to consider the nature of *permission*, and how far the divine mercy tolerates some evils, with a view to prevent others of greater enormity, according to these words of our Lord, addressed to the Jews, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so," Matt. xix. 8: from which it appears, that by reason of the adulterous propensity of the Jews, or the hardness of their hearts, a law accommodated to their state of evil was *permitted*, in the place of one more pure and perfect, which doubtless they would have profaned. It is therefore to be well observed, that Emanuel Swedenborg no where *recommends* or *approves* either of fornication, or of concubinage, still less of adultery in any of its forms or degrees; but, on the contrary, most strenuously advocates the chastity, purity, and sanctity of the marriage state.

Mr. Pike has introduced into his pamphlet a variety of quotations from Swedenborg's work on *Conjugial Love*, which, taken in their proper connection, are highly just and important, and merit the approbation of every intelligent reader; yet when given in detached portions, and especially when mutilated, may in some cases seem to

countenance a laxity of morals, which the author never intended. By such a proceeding even the Sacred Scriptures themselves may be made to speak any language, however profane or indelicate, and to give forth any doctrine, however opposed to the truth of their divine spirit. But as no pious or enlightened man would consent to take the character of the Holy Word from an Atheist or a Deist, so it is presumed, that no person of a liberal and candid turn of mind, desirous of receiving information concerning the principles and doctrines of Emanuel Swedenborg, will acquiesce in the mere assertions and misrepresentations of an avowed enemy; but will rather be disposed to read for himself the works of that celebrated author, especially his work on *Conjugial Love*, and to form his own unbiased judgment on its most interesting contents. In the mean time the few following extracts therefrom are submitted to the attention of the reader, as undeniable evidence of the nature, spirit, and tendency of that extraordinary and most admirable production.

"Love, considered in itself, is nothing else but a desire and consequent tendency to conjunction; and conjugal love to conjunction into one; for the male and female were so created, that from two they may become one man, or one flesh; and when they become one, they are then, taken together, man in his fullness. But without such conjunction they are two, and each is as a divided or half-man. Now whereas the above conjunctive principle lies inmostly concealed in all and singular the parts of the male, and in all and singular the parts of the female, and the same is true of the faculty and desire to be conjoined together into one, it follows, that the mutual and reciprocal love of the sex remaineth with men after death." *Conj. Love*, 37.

"As few know the distinction between the love of the sex and conjugal love, it may be expedient briefly to point

out this distinction. The love of the sex is a love directed to several, and contracted with several of the sex; whereas conjugal love is only directed to one, and contracted with one of the sex. Moreover, love directed to several and contracted with several is a natural love, for it is common to man with beasts and birds, which are natural; whereas conjugal love is a spiritual love, and peculiar and proper to men, because men were created, and are therefore born to become spiritual: wherefore so far as man becomes spiritual, so far he puts off the love of the sex, and puts on conjugal love." *Conj. Love*, 48.

"But no others come into this love, and can be in it, except such as come to the Lord, and love the truths of the Church, and practise its goods. The reason of this is, because monogamical marriages, which are of one husband with one wife, correspond to the marriage of the Lord and the Church, and because such marriages originate in the marriage of good and truth. Hence it follows, that conjugal love with man is according to the state of the Church with him." *Conj. Love*, 70.

"Conjugial love is according to the state of the Church, because it is according to the state of wisdom with man, as a principle of life. It may be asked, What is wisdom as a principle of life? In a summary view, it is to shun evils, because they are hurtful to the soul, and hurtful to the public weal, and hurtful to the body. This is the wisdom to which conjugal love binds itself: for it binds itself thereto by shunning the evil of adultery as the pest of the soul, of the public weal, and of the body: and whereas this wisdom originates in spiritual things appertaining to the Church, it follows, that conjugal love is according to the state of the Church, because it is according to the state of wisdom with man." *Conj. Love*, 130.

"The Christian conjugal principle alone is chaste.

Christians, in case they marry more wives than one, commit not only natural, but also spiritual adultery." *Conj. Love*, 142.

"The chastity of marriage exists by a total abdication of whoredoms from a principle of religion." *Conj. Love*, 147.

"Chastity cannot be predicated of those, who abstain from adulteries only for various external reasons. Many believe, that the mere abstaining from adulteries in the body is chastity, when yet this is not chastity, unless at the same time there be an abstaining in spirit. The spirit of man, by which is here meant his mind as to affections and thoughts, constitutes the chaste and unchaste; for hence the chaste or unchaste hath place in the body, the body being in all cases such as the mind or spirit is. Hence it follows, that they who abstain from adulteries in the body, and not by influence from the spirit, are not chaste; neither are they chaste, who abstain from them in spirit as influenced from the body. There are many assignable causes, which make man desist from adulteries in body, and also in spirit as influenced from the body; but still, he who doth not desist from them in body as influenced from the spirit, is unchaste; for the Lord saith, '*that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart*,' Matt. v. 28. It is impossible to reckon up all the causes of abstinence from adulteries in the body only; for they are various according to states of marriage, and also according to states of the body: for there are some persons, who abstain from them out of fear of the civil law and its penalties; some out of fear of the loss of reputation, and thereby of honor; some out of fear of diseases, which may be thereby contracted; some out of fear of domestic quarrels on the part of the wife, whereby the quiet of their lives may be disturbed; some out of fear

of revenge on the part of the husband or relations; some out of fear of chastisement from the servants of the family; some also abstain from motives of poverty, or of avarice, or of imbecility arising either from disease, or from abuse, or from age, or from impotence. Of these there are some also, who, because they cannot or dare not commit adultery in the body, on this account commit adulteries in the spirit; and thus they speak morally against adulteries, and in favor of marriages. But such persons, unless in spirit they call adulteries accursed, and this from a religious principle in the spirit, are still adulterers; for although they do not commit them in body, yet in spirit they do commit them: wherefore after death, when they become spirits, they speak openly in favor of them. From these considerations it is manifest, that even a wicked person may shun adulteries as hurtful, but that none except a Christian can shun them as sins." *Conj. Love*, 153.

"A state of marriage is to be preferred to a state of celibacy: the reason of which is, because it is a state ordained from creation; because it originates in the marriage of good and truth; because its correspondence is with the Lord and the Church; because the Church and conjugal love are constant companions; because its use is more excellent than the uses of all things of creation, for thence according to order is derived the propagation of the human race, and also of the angelic heaven; this latter being formed from the human race. Add to these considerations, that marriage is the fullness of man, for by it man becomes a full man. All these things are wanting in celibacy." *Conj. Love*, 156.

"The delights of conjugal love ascend to the highest heaven, and join themselves in the way thither and there with the delights of all heavenly loves, and thereby enter into their happiness, which endures for ever: the reason is,

because the delights of that love are also the delights of wisdom. But the pleasures of scortatory love descend even to the lowest hell, and join themselves in the way thither and there with the pleasures of all infernal loves, and thereby enter into their unhappiness, which consists in the wretchedness of all heart-delights: the reason is, because the pleasures of that love are also the pleasures of insanity.” *Conj. Love*, 294.

“Scortatory love is opposite to conjugal love, as hell is opposite to heaven.” *Conj. Love*, 429.

“That the lust of fornication is not the lust of adultery, every one sees clearly from common perception. What law and what judge imputes a like criminality to the fornicator as to the adulterer? The reason why this is seen from common perception is, because fornication is not opposite to conjugal love, as adultery is. In fornication conjugal love may lie stored up within, as what is spiritual may lie stored up in what is natural: but the libidinous and obscene love of adultery is opposite to conjugal love, and destructive thereof.” *Conj. Love*, 449.

“There are two kinds of concubinage, which differ exceedingly from each other, the one conjointly with a wife, and the other apart from a wife. The former is illicit to Christians, and detestable: the latter, when engaged in from causes legitimate, just, and truly conscientious, is not so.” *Conj. Love*, 463, 464, 467.

Among the legitimate causes for separation Swedenborg ranks vitiated states of the body; but by these he does not mean “accidental diseases, which befall one or other conjugal partner within the time of their marriage, and pass away, but inherited diseases, which do not pass away.” *Conj. Love*, 252.

“There are four degrees of adulteries, which from the nature of circumstances and contingencies, are to be reputed

milder or more grievous. A man, from rational conviction, according to circumstances and contingencies, may absolve a person, whom a judge, whilst he sits in judgment, cannot absolve from the law; and also a judge may absolve a person, who after death is condemned. The reason is, because a judge gives sentence according to actions done: whereas after death every one is judged according to the intentions of the will and thence of the understanding, and according to the confirmations of the understanding, and thence of the will. These intentions and confirmations a judge doth not see: nevertheless each judgment is just, one for the sake of the good of civil society, the other for the sake of the good of heavenly society." *Conj. Love*, 485.

"Various circumstances exist in the world, which mitigate and excuse crimes, also which aggravate and charge them upon the perpetrator: nevertheless imputations after death take place, not according to circumstances which are external of the deed, but according to internal circumstances of the mind: and these are viewed according to the state of the Church with every one; as for example, a man, who hath no fear of God, nor love for his neighbor, and consequently no reverence for any sanctity of the Church, after death becomes guilty of all crimes which he did in the body, nor is remembrance had of his good actions, inasmuch as his heart, from whence as from a fountain those things flowed, was averse from heaven, and turned to hell. In order that this may be understood, I will relate an arcanum: Heaven is distinguished into innumerable societies, in like manner hell from an opposite principle; and the mind of every man, according to his will and consequent understanding, actually dwells in one society, and intends and thinks in like manner with those who compose the society. If the mind be in any society of heaven, it then intends and thinks in like manner with those who compose

that society ; if it be in any society of hell, it intends and thinks in like manner with those who are in the same society ; but so long as man lives in the world, so long he migrates from one society to another, according to the changes of the affections of his will and of the consequent thoughts of his mind ; but after death his peregrinations are collected, and from the collection thereof into one a place is allotted him, in hell if he be in evil, in heaven if he be good. Now whereas all in hell are influenced by a will of evil, all are viewed there from that will ; and whereas all in heaven are influenced by a will of good, all are viewed there from that will : wherefore imputations after death have place according to the quality of every one's will and understanding. The case is similar with scortations, whether they be fornications, or pellicacies, or concubinages, or adulteries, inasmuch as those things are imputed to every one, not according to the deeds themselves, but according to the state of the mind in the deeds ; for deeds follow the body into the tomb, whereas the mind rises again." *Conj. Love*, 530.

From these extracts the reader has now an opportunity of judging how far Mr. Pike is justifiable in his endeavors to vilify the character of Swedenborg, by representing him as an encourager of vice.

XXXII.—FEMALE PROSTITUTION.

Mr. Pike further observes that "on Swedenborg's principles it is not unlawful, but allowable, for one sex to indulge in fornication, and consequently it must be as allowable for the other sex to live in prostitution." We have already seen that the crime of fornication is considered by Swedenborg as an evil, but not of so atrocious a nature as adultery ; and therefore that it is *permitted*, not in the way of *approbation*, as Mr. Pike insinuates, but with a view to prevent

a greater evil. The same rule is equally applicable to both sexes, and there is no more reason or justice in the conclusion that a life of whoredom is lawful for females, than that a life of fornication is lawful for males. The drift of Mr. Pike's reasoning appears to be simply this: If a man be permitted to indulge in fornication, then a woman must also be permitted to prostitute herself; since the former permission cannot exist without the latter. Admitting this to be true, what then? does it follow that the permission in either case amounts to *approbation*? Until this can be proved, the argument carries with it no more weight than a feather. Evils of much greater magnitude than such as relate to individuals are tolerated in states which comprise many individuals, but in all these cases the laws and customs adopted have for their end the suppression of more grievous offences against the welfare and peace of society. Informers, spies, and thief-takers, are characters of no good name in any country, yet they are permitted and employed with the view of preventing and curing the greatest disorders in a community. A standing army, also, consisting of men hired to fight and destroy their fellow-men, or by their martial attitude to deter an enemy from landing on our shores, may be regarded as an evil, but surely not so great an evil as actual war itself, or the devastation of a country by a barbarous enemy; and although the one may seem to imply the other, still the danger to be apprehended from the greater evil, in the eyes of all reasonable men, will ever justify the permission of the less.

So with respect to the inordinate love of the sex, which in some men and under certain circumstances cannot be altogether checked without producing the most deplorable calamities both to the individuals concerned, and to society at large, it has been found necessary to tolerate, under proper regulations, public stews, or houses of ill-fame in many

populous cities of Europe, as in London, Amsterdam, Paris, Vienna, Venice, Naples, Rome, etc., etc.; and this toleration or permission has been sanctioned by kings, magistrates, judges, and other authorities of the several states, as well as by the people at large, purely for the sake of preventing greater and more destructive disorders. In every point of view, therefore, which can be taken of the subject, we are authorized to conclude that fornication on the part of the male, and prostitution on the part of the female, though acknowledged to be evils in themselves, are in the present state of society wisely permitted, not as matter of favor or choice, but of necessity, to prevent as much as possible adulteries of every kind, violations of the chaste, and seductions of the innocent, besides other nameless abominations.

XXXIII.—INDELICACIES OF LANGUAGE AND IDEA.

Again, Mr. Pike not only charges the author with having “delighted in letting his thoughts dwell on impure scenes, and in meditating frequently on different lusts;” but in his extreme modesty affects so nice a sense of delicacy as to be incapable of transcribing the exact words used by Swedenborg in his enumeration of the conscientious and legitimate causes of separation from the bed, though not from the house; thus leading his readers to suppose that the language of Swedenborg is gross and forbidding to the last degree, when yet of all the writers who ever treated of such subjects, he is confessedly the most chaste, the most delicate, and the most correct, not only in his ideas, but also in his expressions. On the first part of the charge, that he suffered his thoughts to dwell on impure scenes, and meditated on different lusts, it may be asked, How was it possible for him, or any other author, to write with perspicuity and effect on love truly conjugal, and on the blessed-

ness attending it, without contrasting them with those lusts and impure pleasures which are in direct opposition to them? Or how could he, with any degree of accuracy and precision, point out the various genera, species, and shades of vice, without previously meditating on the subject? A charge so trifling, childish, and contemptible, was surely never before brought against any author. To what lengths will not prejudice and envy carry a man! Had Swedenborg written *without* thought, *without* meditation, and *without* discrimination, as some are suspected to have done in their recent attacks on him, the charge might have been entertained, and suffered to have its full weight; but when it is made matter of distinct accusation against him, that he had *studied* his subject, that he had *meditated* and *reflected* upon it in all its varieties and bearings, what shall we say of the man who hesitates not to expose himself to just censure, provided he can but for a moment injure the reputation of the pious and enlightened Swedenborg? Let him follow the example which he affects to despise, and in future, when he takes up his pen, let him *think* before he *writes*.

With regard to those alleged indelicacies of expression in Swedenborg's work on *Conjugial Love*, particularly in notes 471 and 473, which Mr. Pike says modesty will not permit him to repeat, and instead of which he gives the mere dash of his pen —, as the most effectual way of convincing the reader of the justice of his charge; the passages referred to have been closely examined, and so far from there being a single expression in them offensive to a chaste ear, the language is in every respect decorous, and becoming the subject, as well as the character of the writer. Who would imagine that the words objected to by Mr. Pike, as too indelicate for his tongue to pronounce, or his hand to transcribe, are no other than *prolification*, or *actual love*, and *conjugial debt*?—terms by which the author has so

well expressed his meaning, as the apostle Paul before him has done by the phrase *due benevolence*, 1 Cor. vii. 3. Yet this is the grievance complained of, this the gross language which Mr. Pike's refined sense of decency would not suffer to appear in his page! His extreme delicacy calls to mind what Moses said in ancient times, on another occasion, "The man that is *tender* among you, and *very delicate*, his eye shall be *evil* toward his brother, and toward the wife of his bosom, and toward the remnant of his children," Deut. xxviii. 54. Who ever conducted himself more *delicately* than Agag the Amalekite? Yet with all his affectation of *nice* and *delicate* feelings, "Samuel *hewed him in pieces* before Jehovah," 1 Sam. xv. 32, 33.

It is a just observation of the apostle, that "*to the pure all things are pure*; but unto them that are *defiled*, and *unbelieving*, is *nothing pure*," Titus i. 15. To persons of the latter description even the Sacred Scriptures themselves, in various places, must appear deserving of censure: and indeed it is well known, that on this very account Deists and others have not scrupled to reprobate them as unworthy of being dictated by a holy and wise God. Mr. Pike probably, as a minister of religion, will not venture openly to denounce the Levitical law, though written in terms much plainer than any used by Swedenborg. But by what rule of judgment, it may be asked, will he spare or perhaps justify the one, while he condemns, without a moment's reflection, the similarly chaste and select language of the other?

[EDITOR'S NOTE.—We cannot refrain from inserting here a passage singularly appropriate, from this same section, 44 C. L., characterized by Pike as *too obscene to quote from*, but which on careful reading we find to be written throughout in the most pure and decorous language. Of course between such conflicting judgments the reader will desire to judge for himself, and in recommending him to *read for himself* this

and all the other passages thus referred to by Pike, we are sure that he will be struck by the singularly chaste and well-chosen terms in which our author treats of his subject. We read that on hearing certain novitiates complain that a chaste love of the sex would be no love at all, "The angelic spirits indignantly replied, *You are altogether ignorant what a chaste love of the sex is; because as yet you are not yet chaste.* This love is the very essential delight of the mind, and thence of the heart; and not at the same time of the flesh beneath the heart. Angelic chastity, which is common to each sex, prevents the passage of that love beyond the enclosure of the heart. Love truly conjugal is chaste, and has nothing in common with unchaste love, being confined to one of that sex and separate from all others; for it is a love of the spirit and thence of the body, and not a love of the body and thence of the spirit; that is, it is not a (bodily) love infesting the spirit." C. L. 44.]

XXXIV.—TO THE PURE ALL THINGS ARE PURE.

It is well known, that the Lord is called the Word; that when he came into the world for the redemption of mankind, the Word was then made flesh, John i. 14; and that after he had departed out of the world, he was seen by John as a Divine Man, being still called The Word of God, Apoc. i. 13 to 18; chap. xix. 11 to 16. Now if the Lord be indeed the Word, and if the Word also be flesh, that is, Man, then it is reasonable to suppose, that every part of the human frame should be distinctly noted in the Word, in order to teach us, that divine truth in its several gradations from inmost principles to ultimate effects, is adapted not only to the faculties and energies of the mind, but also to the powers and organs of the body, so as to form the whole man into an image and likeness of his God. For as the Lord himself, by fulfilling the Word in his own person, made his Humanity the tabernacle, temple, and habitation of the pure Divinity, insomuch that every portion of his body, even to the very sensual and corporeal principles, was at length completely identified with the

divine nature; so his example is held out to his followers as the rule, whereby they ought to govern the internal affections and thoughts of their spirit, and at the same time the external actions of their body. With this view, and to show, that, when man is in a state of heavenly order, every organ of his frame may become instrumental in promoting some specific good or use in the Lord's kingdom, with which there is a correspondence in all his members; and on the contrary to point out, when he is in a state of disorder, the precise nature of the evil by which he opposes the divine will, the Sacred Scriptures, in speaking of the Church, sometimes as a male, and at other times as a female, make repeated and distinct mention of the head, the face, the eyes, the ears, the cheeks, the mouth, the lips, the tongue, the teeth, the neck, the throat, the breast, the back, the side, the ribs, the arms, the hands, the fingers, the heart, the reins, the inward parts, the belly, the loins, the womb, the thighs, the knees, the legs, the ankles, the feet, the heel, the sole, the toes, the flesh, the blood, the skin, the bones, the sinews, the hair, the nails, the dress, etc., etc., with many of the functions and actions peculiar to the several parts of the body here enumerated. To cite all the passages, where these and other expressions of the kind are to be found, would be an endless task: suffice it to say, they are interspersed throughout the Sacred Pages; and it cannot be doubted, that they have a place therein in consequence of the relation which they bear, either in a good or in an opposite sense, to the Church, to heaven, and even to the Lord himself, who is present with all the fullness of his Divinity in every point and tittle of his Word.

It may be further observed, that the Word, while it embraces every possible state of good and truth, to which the human race can be elevated, treats also of every possible degree of evil and folly, to which it can be debased:

and as it is the desire and purpose of the Lord to deliver man from the evils and corruptions of his nature, this desire and purpose accompany every expression in his Word, and render that chaste and pure, which might otherwise appear to be of a contrary description. "The words of the Lord are *pure words*; as silver *purified* in a furnace of earth, *purified seven times*," Ps. xii. 6. "Thy word is *very pure*," Ps. cxix. 140. "*Every word of God is pure*," Prov. xxx. 5. So with respect to human productions; the modesty or immodesty of words (if free from gross vulgarisms) depends entirely on the state of the writer's mind, and the end or motive by which he is influenced. If, for example, in treating of marriage, or of the intercourse between the sexes, a spiritual or chaste motive predominate, and keep in check those carnal, libidinous ideas, which are apt to be engendered in the natural mind, when separated from the spiritual, the writing or conversation in such case is not to be regarded as injurious to the most delicate feeling of chastity, because, the intention being to convey useful instruction, the language is qualified by the motive, and the ruling idea gives no provocation to lasciviousness. Hence medical men, by the nature of their profession, are frequently under the necessity of conversing on subjects of the greatest delicacy, yet without meriting the imputation of indecorum. Want of chastity, or immodesty in language, on the other hand, consists in the disclosure of impure motives, and in suffering sensual ideas either to gain the ascendancy over those which are of a higher order, or to extinguish them altogether. In this latter case no modest female can for a moment listen to the conversation, or suffer her attention to be arrested by a subject so repugnant to her feelings. On the whole, it may therefore be justly concluded, that neither chastity nor unchastity depends upon the mere external expression, but on

the internal state of affection and thought, which give it birth; and again, that the same expressions may be innocent and chaste in the mouth and ears of one person, while they are of an opposite character in those of another, since, according to the authority before quoted, "to the pure all things are pure, and to the defiled all things are unclean."

XXXV.—THE DIVINE PROVIDENCE EXEMPLIFIED IN THE PERMISSION OF MAHOMETANISM.

It is next charged against Swedenborg, that he represents Mahometanism as a divine religion, because he says, that both in its rise and progress it was under the guidance of the divine providence of the Lord, being calculated to extirpate the gross idolatries of the Eastern nations, and to give them some knowledge concerning the Sacred Scriptures of both Testaments, and his birth in the world as the Son of God. The warmth, with which Mr. Pike agitates this question, and which seems to clothe him with all the enthusiasm and fury of Peter the Hermit, the instigator of the holy wars against the poor Turks, leads one to suspect, that, were he able, he would gladly excite a war of extermination against the Swedenborgians.

He gives indeed a short extract from Swedenborg's account of Mahometanism; but, as he omits the able reasoning of that author on the effects produced by it among many of the Eastern nations, it is almost impossible for the reader, who depends on such scanty information, to see the subject in its true light. To remedy this defect, it is therefore thought of importance to transcribe the whole passage, from which Mr. Pike has drawn his partial and unjustifiable remarks. It is to be found in the work, entitled *True Christian Religion*, and is as follows:

"That the Mahometan religion is received more generally throughout the world than the Christian religion,

may be matter of stumbling and offence to those, who busy their thoughts about the divine providence, and at the same time believe that none can be saved except such as are born Christians: whereas this is no matter of offence to those, who believe that all things are under the regulation of divine providence; for they trace the footsteps of that providence on this occasion, and likewise discover the wisdom and goodness thereof in this circumstance, that the Mahometan religion acknowledgeth the Lord to be the greatest and wisest of prophets, and also to be the Son of God. But whereas they have made the Alcoran alone the rule and standard of their religion, and consequently think much about Mahomet who wrote it, and pay him a kind of worship, therefore they think little about our Lord. In order to show more plainly and fully that the Mahometan religion, both in its rise and progress, was under the guidance of the divine providence of the Lord, I shall enter into a more particular consideration of the subject, advertising first to the origin of idolatries. Before the rise of Mahometanism, idolatrous worship was spread through most countries of the terraqueous globe; the ground and reason whereof was, because the churches extant before the Lord's coming were all representative churches; such also was the Israelitish Church; wherein the tabernacle, the garments of Aaron, the sacrifices, all things belonging to the temple at Jerusalem, and even their statutes, were representative. Amongst the ancients also the science of correspondences, which is likewise the science of representatives, was accounted the chief of sciences, and was particularly cultivated by the Egyptians, being the true ground and rise of their hieroglyphics. By virtue of this science they knew what was signified by animals and plants of every kind, and what likewise by mountains, hills, rivers, and fountains; what also by the sun, the moon, and the stars. By the

same science they attained besides to the knowledge of spiritual things, inasmuch as the things represented, being such as have relation to spiritual wisdom amongst the angels in heaven, were the originals of the things representative. Now whereas their worship was representative, consisting of mere correspondences, therefore they performed it on mountains and hills, and likewise in groves and gardens; and for this reason they consecrated fountains, and made graven images of horses, oxen, calves, lambs, nay even of birds, fishes, and serpents, and placed them near their temples, and at the entrance into their temples, and also in their houses, in exact order according to the spiritual things of the Church with which they corresponded, or which they represented, and thereby signified. In process of time, when the science of correspondences was obliterated, posterity began to worship those graven images as if possessed of some essential holiness in themselves, not aware that their forefathers saw nothing holy in them, but regarded them only as representative of holy things according to correspondences. Hence originated all the idolatries, which have prevailed throughout so many kingdoms of the earth. In order to extirpate these idolatries, it was brought to pass of the divine providence of the Lord, that a new religion, accommodated to the genius and temper of the Eastern nations, should be taught and propagated, which religion should have some respect to both the Old and the New Testaments, and which would teach, that the Lord came into the world, and that he was the greatest and wisest of all prophets, and the Son of God. This was effected by Mahomet, from whom that religion took its name. Hence it appears, that this religion owes its rise to the divine providence of the Lord, and was accommodated, as was said, to the genius and temper of the Eastern nations, with a view to destroy the idolatries that so generally prevailed, and

communicate to its votaries some knowledge concerning the Lord, before they came after death into the spiritual world. This religion would not have been received by so many kingdoms, and consequently would have had no power to extirpate idolatries therein, unless it had been made suitable to the ideas of the people, particularly unless it had allowed of polygamy, because the Eastern nations, without such allowance, would have burned with adulterous lust more than the Europeans, and by the indulgence of that lust would have destroyed themselves eternally." *Tr. Chr. Rel.*, 833.

XXXVI.—THE DIFFERENCE BETWEEN MERE SENSUAL GRATIFICATIONS, AND THE PURE JOYS OF HEAVEN.

Connected with this subject is another charge, equally destitute of foundation, which Mr. Pike brings against Swedenborg, and his description of the joys of heaven. He represents him, as saying with Mahomet, that the delights and pleasures of the heavenly life consist in the gratification of the outward senses, in reposing on silken couches interwoven with gold, in eating of the fruits of an external paradise, and in the enjoyment of beautiful damsels, whose bewitching eyes are calculated to captivate the beholder, and to lull him into their embraces by all the blandishments of sensual love. But he forgets, or perhaps never gave himself the trouble to examine, the wide distinction, which Swedenborg has everywhere insisted upon, between the external enjoyments proceeding from a pure and chaste state of the spirit, and those which originate in the bodily senses. The pleasures of heaven, according to Swedenborg, are both internal and external, the latter depending altogether upon the former: whereas with the Arabian prophet all the delights of life are to be found in the external sepa-

rate from the internal, in the mere acts of eating and drinking, in gazing with the eye on the glittering scenes of paradise, in listening with the ear to the ravishing sounds of music, and in the indulgence of every gross, sensual, and carnal appetite. The true nature of the joys of heaven is amply described by Swedenborg in his treatise on *Heaven and Hell*, from which the following extracts are made, to show Mr Pike has done him great injustice in assimilating his account of future happiness to that given by the impure and voluptuous Mahomet.

"Heaven is so constituted as to abound with pleasures, insomuch that, considered in itself, it is an aggregate of beatitudes and delights; and that because divine good, proceeding from the divine love of the Lord, constitutes heaven both in general and in particular, in every one there."

H. & H., 397.

"The delights of heaven are unutterable, and they are also innumerable: but innumerable as they are, no man, that is absorbed in carnal and sensual gratifications, can have the least notion of any one of them, and that because his interiors are turned backward from heaven to the world, and consequently, being immersed in the love of self and of the world, he is incapable of taking delight in any thing but in honors, riches, and the pleasures of the bodily senses, which yet so far extinguish and suffocate all the interior delights of heaven, as to render their reality incredible."

H. & H., 398.

"Something of an estimate may be made of the superlative felicity of heaven from this single consideration, that it is the delight of all who are there to communicate their joys and beatitudes to one another; and as all of them are like-minded in this matter, it is evident how immense the delight of heaven must be, since there is a mutual communication between one and all, resulting from the twofold

love that prevails there, viz., love to the Lord, and love toward their neighbor." *H. & H.*, 399.

"All the delights of heaven are connected with and inseparable from uses, these being the good fruits of love and charity in the angels; and according to the quality of the uses, and their alacrity to perform them, is the degree of their joy." *H. & H.*, 402.

"Certain spirits, from a notion they had entertained in this world, fancied that the happiness of heaven consisted in a life of ease and indolence, and being served in all things by others. But it was told them, that no society could subsist happily in such a state, and that where all were to be served, there could not be any to serve: moreover, that a life of idleness would render them stupid and good for nothing; that action was essential to felicity, and rest only the means of fitting them the better for it. They were likewise given to understand, that the life of angels principally consisted in doing offices of love and use, and that it was their highest delight to be so employed: and then, to make them ashamed of so absurd a notion, as that of happiness in heaven consisting in everlasting indolence, there was given them a perception of such a state, by which it appeared to them most irksome and melancholy, and such as would not only be destructive of every joy, but in a little time be attended with disgust and loathing." *H. & H.*, 403.

"Some spirits, who thought themselves wiser than their fellows, had conceived an opinion in this world, that heavenly joy consisted altogether in praising and worshiping God, and that this constituted active life. But it was told them this was not the case, and that God needed not their praises and worship, but willed rather that they should be employed in performing offices of use and love to one another. This, however, they considered more as a task of servitude than true happiness, although the angels assured

them, that it was a most free and delightful employment, as proceeding from the most affectionate good-will, and executed with unspeakable pleasure." *H. & H.*, 404.

"All who are in heaven, continue in their progress toward the flower and perfection of life; and the more thousands of years they pass, the more delightfully and happily they advance in an eternal progression, according to their proficiency in love, charity and faith. There such of the female sex as had departed this life broken with the infirmities of old age, but had lived in faith to the Lord, in charity toward their neighbor, and in all the duties of conjugal affection, after a succession of ages appear as advancing toward perfection in the bloom of youthful beauty surpassing description; whilst goodness and charity add graces to their persons, and express themselves in every feature of their faces, insomuch that they may be considered as very forms of charity. In a word, to grow old in heaven is to grow in youth and beauty, as is the case with all those who have here lived in love to the Lord, and in charity toward their neighbor. Such forms are all the angels, though with unspeakable distinction and variety." *H. & H.*, 414.

XXXVII.—PURGATORY.

Mr. Pike charges Swedenborg with maintaining the doctrine of purgatory in common with the Roman Catholics, and denies that the Scriptures make mention of any intermediate state or place between heaven and hell. "Nothing can be much more calculated to encourage mankind to persevere in their iniquities than a belief that if they should not be prepared for heaven at death they may have their sins forgiven, and their souls prepared for happiness, in the other world. Yet such is the doctrine of purgatory among the Papists, and such, under the name of vastation, is that of Swedenborg." He also asserts that "the Word of God

gives not the slightest intimation of a middle state," or world of spirits, but only of "heaven as the abode of those who die in the Lord, and hell as the abode of those who die in sin." That he has dealt unjustly with Swedenborg in representing his doctrine of vastation as similar to that of the Popish purgatory, and that he has also overlooked those numerous parts of the Sacred Scriptures which treat of an intermediate state between heaven and hell, will now be made to appear by the most direct testimonies.

After speaking of the gross abuses which are practised by the Romish clergy in reference to dispensations, indulgences, and promises of heavenly happiness to those who enrich monasteries and increase their treasures, Swedenborg proceeds to observe as follows: "In particular they are watchful to impose upon the rich when they are sick, and also on such occasions infuse terror in regard to hell, and so extort money from them, promising sacrifices of the mass for their souls in proportion to the value of legacies, and by this means successive exemption from the place of torment, which they call Purgatory, and thus admission into heaven. As to what relates to *purgatory*, I can aver that it is a *Babylonian fiction invented for the sake of gain*, and that *no such place does or can exist*. Every man after death comes first into the world of spirits, which is in the middle between heaven and hell, and is there prepared either for heaven or for hell, every one *according to the life he had led in the world*; and in that world no one is tormented, but the wicked then first come into torment when after preparation they go to hell. There are in that world innumerable societies, and in them enjoyments similar to those upon earth, by reason that the spirits therein are connected with men upon earth, who are likewise in the middle between heaven and hell. The externals of such spirits are successively put off, and so their internals are disclosed and

unfolded, and this till such time as the ruling love, which being the life's love in the inmost, and governs the externals, discovers itself; and this being discovered, it appears what is the quality of the man, and according to the quality of his ruling love he is sent from the world of spirits to his own place, if he be good to his place in heaven, and if bad to his place in hell. That this is the case it hath been given me to know of a certainty, because it hath been granted me by the Lord to be with those who are in that world, and to see everything and so to relate this from actual experience, and this now for the space of twenty years. Wherefore I can aver that *purgatory is a fiction*, which may be called *a diabolical one*, because it was invented for the sake of lucre, and for the sake of exercising power over the souls, even of the deceased, after death."

Apoc. Rev., 784.

XXXVIII.—VASTATION IN THE OTHER LIFE.

The author having thus so expressly disclaimed and denounced the doctrine of a Popish purgatory, as a wicked invention of the priests to establish a kind of dominion not only over the property, but even over the souls of their misguided and infatuated adherents, it is but justice to allow him to give his own account of what he calls *Vastation*, which is the defecation or purification of the good and pious from the many errors and infirmities incident to their condition in this life, in order that they may be more fully prepared to enter into consociation with angels, and thus into the perfect enjoyment of heavenly happiness :

"There are many persons, who, during their abode in the world, through simplicity and ignorance, have imbibed falses as to faith, and have formed a certain species of conscience according to the principles of their faith, and have not, like others, lived in hatreds, revenges, and adulteries ;

these in another life, so long as they are principled in what is false, cannot be introduced into the heavenly societies, lest they should defile them; and therefore they are kept for a certain time in the lower earth, in order that they may put off the principles of the false. The times of their continuance there are longer or shorter according to the nature of the false, and the life contracted thereby, and according to the principles which such persons have confirmed in themselves. Some endure in that state a sufficient degree of hardship, whilst others experience nothing of the kind.* These states are what are called *vastations*, whereof much mention is made in the Word. When the time of vastation is over, they are taken up into heaven, and are instructed in the truths of faith." *Arc. Cœl.*, 1106.

Such, in a few words, is the account which Swedenborg gives of vastations in the spiritual world, whereby numbers of upright and conscientious persons are divested of those worldly and terrestrial things, which do not accord with the angelic life. For it is scarcely to be supposed that many men are to be found who are so perfectly satisfied with their spiritual attainments, and freedom from errors and impurities of various kinds, as to think themselves *in all respects* qualified for an *immediate* entrance into the kingdom of heaven, and that at the hour of death they shall have nothing to do but to take their seats *at once* among blessed angels, and the spirits of just men made perfect. On the other hand, the process of vastation also takes place with the wicked before they are in all respects prepared for hell; but in their case vastation is the divesting or depriving them of whatever external or apparent good and truth

* This last sentence, on which Mr. Pike appears to lay great stress, is somewhat varied from the translation in *Arcana Cœlestia*, with a view to render it more conformable to the original, which runs thus: "Quidam ibi satis dura patiuntur, quidam non dura."

they might possess, in consequence of former hypocritical habits, until being reduced both internally and externally to a full conformity with the ruling evil adopted in the world, they are at length consigned to their final abodes of misery and despair. These states of vastation, or full preparation for heaven and for hell, respectively, are plainly alluded to by the Lord, where he says, "Unto every one that hath *shall be given*, and he shall have abundance: but from him that hath not, *shall be taken away even that which he hath*," Matt. xxv. 29.

The common opinion, therefore, that man after death is either immediately raised to heaven, or immediately cast down to hell, without any intervening process of justice or open manifestation of his internal life, is not only most unreasonable in itself, but plainly repugnant to the Sacred Scriptures, which further declare, that "there is nothing covered, which shall not be *revealed*; neither hid, which shall not be *known*: therefore, whatsoever ye have spoken in darkness, shall be *heard in the light*; and that which ye have spoken in the ear in closets, shall be *proclaimed upon the house-tops*," Luke xii. 2, 3; Matt. x. 26; Mark iv. 22.

With respect to the places of vastation in the spiritual world, they are repeatedly spoken of in the Word under the names of *lower earth*, the *pit*, the *prison*, the *land of the shadow of death*, etc., which, though situated near the *hells*, are perfectly distinct from them. The *lower earth* is that portion of the world of spirits, or intermediate state, which is immediately under the feet of those who are in that world: the *pit* is under the lower earth, each of which is a kind of *prison*, or place of temporary captivity, until their inhabitants are prepared for elevation into heaven: and the *hells* are under and surrounding the whole. These facts, which are asserted by Swedenborg, are proved by the following passages from the Word itself:

Isa. xiv. 15, 19. "Thou shalt be brought down to *hell*, to the *sides of the pit*. Thou art cast out of thy grave, like an abominable branch ; and as the raiment of those that are slain, thrust through with a sword, that go down to the *stones of the pit*, as a carcase *trodden under foot*." Here *hell* is the place of the damned ; the *pit* is where they who are in falses are to be vastated ; *stones* are the borders or terminations, which are also called *sides*, because round about the pits are the hells ; and the whole is represented to be *under foot*.

Isa. xxiv. 22. "They shall be gathered together as *prisoners* are gathered in the *pit*, and shall be *shut up in the prison*, and *after many days* shall they be *visited*." The prisoners in the pit are they who are undergoing vastation or temptation ; of whom it is said, that after many days they shall be visited, that is, released and comforted.

Isa. xlvi. 6, 7. "I Jehovah will give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to *bring out the prisoners from the prison*, and them that sit in darkness *out of the prison-house*." This passage alludes to the coming of the Lord, when he liberated those in the spiritual world, who were in the lower earth, and in the pits or prison-houses adjoining it, in states of vastation. Peter, in his First Epistle, also says, that the Lord after his crucifixion "went and preached unto the *spirits in prison*, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing," chap. iii. 19, 20. Now if he preached unto those spirits, he must have instructed them in such truths as they were ignorant of, and thus opened the eyes of their understandings, which were before involved in spiritual darkness, or in ignorance of divine things.

Apoc. v. 13. "And every creature which is in heaven,

and on the earth, and *under the earth*, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." The lower parts of the spiritual world are here meant by the phrase, *under the earth*; for it is plain, that the natural world is not alluded to, since men do not in this world dwell under the earth.

Apoc. vi. 9. "I saw *under the altar* the souls of them that were slain for the word of God, and for the testimony which they held." The place where these souls were seen, was in the lower earth of the spiritual world; and they are said to be under the altar, because they worshiped the Lord, and were preserved by him until the time of their elevation into heaven.

XXXIX.—THE INTERMEDIATE STATE, OR WORLD OF SPIRITS.

The doctrine of an intermediate state and place between heaven and hell being, however, with difficulty admitted by many sincere and upright characters, particularly of the Protestant persuasion, it is considered advisable, for the sake of these, to add a few more observations on the subject, and to confirm the truth of the doctrine by a further appeal to the Sacred Scriptures. But first of all, let the terms made use of be defined. The *spiritual world* is the general abode of all spiritual beings, whether good, evil, or of a mixed quality: consequently it includes heaven, hell, and the world of spirits, or intermediate state between both. *Heaven* is the eternal residence of angels, in other words, of deceased men made perfect and happy in their several degrees. *Hell* is the eternal abode of devils, in other words, of deceased men also, who by a life of wickedness have plunged themselves into the depth of imperfection

and misery, according to their several states and degrees of evil. And the *world of spirits*, or intermediate state and place between heaven and hell, is the temporary abode of such deceased men as, being partly in good and truth, and partly in evil and falsehood, are not yet fully prepared for either, but are undergoing the process of vastation and instruction, which will finally terminate in the elevation of some into heaven, and the depression of others into hell, each according to the ruling love which he had previously formed in himself during his abode in the natural world. To this intermediate world of spirits may be referred those *pits, prisons and habitations in the lower earth*, which have been already spoken of in the preceding pages.

The world of spirits, then, to which we are now more particularly about to call attention of the reader, is that world into which every man passes immediately on the death of the body. That there must be, in the nature of things, such an intermediate state and place, is plain from a due consideration of what it is that constitutes heaven, and what hell ; and how rare and uncommon it is for either of those states to be perfected in the present life. Now as good and truth, together with their conjunction in man, constitute heaven both within him and without him ; and as, on the other hand, evil and falsehood, together with their conjunction in man, constitute hell both within him and without him ; and yet neither of these two opposite states can be supposed to be completed in this life, every man (with few exceptions, if any) being partly in good and truth, and partly in evil and falsehood ; it therefore necessarily follows, that man dying in this mixed state is, on his first entrance into another life, neither fully prepared for heaven, nor fully prepared for hell, but stands as it were midway between both.

The good and virtuous, or they in whom the love of good

predominates over the love of evil, are then, by means of instruction suited to the capacity and peculiar disposition of each, by degrees delivered from the various imperfections, infirmities, and errors, which adhered to them in their natural state; and are thus prepared by the Lord for an actual entrance into some of the heavenly societies, wherein they enjoy, in common with angels, all the happiness of which their love and faith have rendered them susceptible. But the wicked, or they in whom the love of evil predominates over the love of good, are gradually divested of the real or apparent good and truth which they may possess; and after being reduced both internally and externally to a full conformity to those principles of evil, which they had adopted in the world, they are consigned, or rather voluntarily betake themselves, to such of the infernal societies as make one with their life, and with them experience all the misery which is inseparable from their ruling love, and their delight in evil.

In addition to the many passages already cited in proof of the actual existence of a middle state between heaven and hell, which, for the sake of distinguishing it from other parts of the spiritual world at large, is very properly called the *world of spirits*, as being the immediate or first receptacle of departed souls, the following are worthy of being attentively considered.

1 Sam. xxviii. 11 to 19. Samuel, after he was dead, first appeared to a woman who had a familiar spirit, and afterward to Saul, whose spiritual eyes were opened on the occasion: during which interview Samuel was neither in heaven nor in hell, but in the world of spirits between both, and probably in that part of it which is called the *lower earth*; for the woman said, "I saw gods (or powerful beings) ascending out of the earth," ver. 13: and again, she

said, “An old man (*Samuel*) cometh up, and he is covered with a mantle,” ver. 14.

2 Kings vi. 17. A mountain full of horses and chariots of fire was seen in the world of spirits, or intermediate place between heaven and hell, by Elisha’s young man, but not till his spiritual eyes were opened for the express purpose.

Ezekiel, chap. ii. iii. viii. ix. x. xxxvii. xl. xli. xlii. xlvi. xliv. xlvi. xlvii. In all these chapters the prophet speaks of what he saw in vision, or in the world of spirits; but particularly in chap. viii. he states, that, while he was in the spirit, he was lifted up *between the earth and the heaven*: and in chap. xxxvi. that the spirit took him, and set him down in the midst of *a valley full af. dry bones*, which afterward received life. Now this valley was neither in heaven, nor in hell, and yet it was in some part of the spiritual world; for the prophet expressly says, that he was taken there *in the spirit*. Whence it clearly follows, that there is an intermediate state and place between heaven and hell, which being inhabited by spirits of a mixed quality, not yet prepared either for the one or the other, is therefore called the *world of spirits*.

Luke xvi. 26. Abraham in heaven said to the rich man in hell, “*Between us and you* there is a great gulf fixed.” This great gulf, or open space, is that intermediate state and place between heaven and hell, called the world of spirits, of which we are now speaking.

Matt. xxviii; Mark xvi; Luke xxiv; John xx; chap. xxi. By each of the Evangelists we are informed, that our Lord, after his resurrection, was in a spiritual state *previous to his ascension into heaven*; and that, while in this state, he at different times appeared to his disciples, by opening their spiritual eyes, and thereby enabling them to see his person, now no longer material as before. In the

Acts of the Apostles, chap. i. 3, we also read, that he continued no less than forty days in that part of the spiritual world, which lies between heaven and hell, and that at length he *ascended toward heaven*, until a cloud received him out of their sight, ver. 9.

Apoc. i. 10; chap. iv. 1; chap. vi. 9; chap. vii. 1; chap. viii. 10; chap. ix. 1, 2; chap. x. 1, 2; chap. xi. 12; chap. xii. 5; chap. xiii. 1, 11; chap. xvi. 16; chap. xvii. 3; chap. xviii. 1; chap. xix. 17 to 21; chap. xx. 1, 2, 3, 7, 8, 9; chap. xxi. 10. From the passages here referred to, and many others in the book of Revelation, the doctrine of an intermediate state, place, or world, between heaven and hell, is so plainly set forth, as to admit of no reasonable doubt. For the apostle John first declares, that he was *in the spirit*, or *in spiritual vision*; and then that he saw heaven *above him*, and the bottomless pit *beneath him*; That he saw a star *fall* from the one, and smoke *ascend* from the other: That he saw the souls of martyrs *under the altar*, who were not as yet elevated into heaven, but were to remain for a season in the place they then occupied, until the number of their brethren should be fulfilled: That he saw four angels standing on the four corners of the earth; and another angel standing with his right foot upon the sea, and his left foot upon the earth, with his hand *lifted up toward heaven*: That he saw a beast *rise up* out of the sea, and another from the earth: That the name of one of the places in the intermediate world is called in the Hebrew tongue *Armageddon*, and is the seat of spiritual warfare between the powers of heaven *from above*, and the powers of hell *from beneath*.

After these abundant proofs from the Sacred Scriptures of the actual existence of an intermediate state and place between heaven and hell, the reader, it is presumed, must be fully convinc'd of the rashness and futility of Mr.

Pike's assertions to the contrary; since few doctrines of revelation are more plainly taught, than that against which he has raised so loud an outcry.

XL.—THE PLACE OF PUNISHMENT, OR HELL.

Swedenborg's account of hell, or the place of punishment in the spiritual world, is in few words as follows: "As love toward the Lord and our neighbor, together with the joy and happiness therein originating, constitute heaven, so hatred against our Lord and against our neighbor, together with the punishment and torment therein originating, constitute hell. There are innumerable genera of hatreds, and still more innumerable species; and hence the hells are innumerable. As heaven, by means of mutual love, constitutes as it were one man and one soul, and thus regards one end, which is the preservation and salvation of all to eternity, so on the other hand, hell formed from proprium by self-love and the love of the world, that is, by hatred, constitutes one devil and one mind, and thus regards one end, which is the destruction and damnation of all to eternity. The torments of the wicked in hell are such as cannot be described: for the highest satisfaction of their life consists in being able to punish, torture, and torment each other, which they do by arts most unknown to the world, whereby they excite exquisite sensations, just as if they were in the body, and also direful and horrible phantasies, together with terrors and horrors, and many more things of a similar kind. The diabolical crew perceive so much pleasure herein, that, if it were possible for them to increase and strain pangs and torments to infinity, they would not even then be satisfied, but would still burn with desire to go beyond infinite. The Lord however takes away their tendencies, and mitigates their torments." *Arc. Cœl.*, 693 to 695.

From this extract Mr. Pike has selected the following

passage for animadversion: "Hell formed from proprium by self-love and the love of the world, that is, by hatred, constitutes one devil and one mind." In opposition to which he remarks, that, "the Scriptures do not represent hell as a devil or a mind, but as a *place* of torment." That hell is a *place*, as well as a *state of mind*, is admitted and confirmed by Swedenborg in many parts of his writings, particularly in his *True Christian Religion*, as quoted by Mr. Pike, where he calls it "the common *receptacle* of all, who since the creation of the world, have alienated themselves from God :" but that the same term is also used in the Scriptures to denote *one form, one devil, one mind*, and the *principle of evil* in general, is plain from the following passages :

Isa. xiv. 9. "*Hell* from beneath is moved for thee to meet thee at thy coming." This cannot with propriety be said of hell as a *place*, but as an *assemblage of devils or evil spirits*, who are combined together as *one form, one devil, and one mind*, to seduce and to destroy.

Apoc. vi. 8. "I looked, and behold, a pale horse, and his name that sat on him was *Death*, and *hell* followed with him." Here death means the extinction of spiritual life, and hell a state of damnation as the consequence thereof. *Place* is one thing, *state* is another ; and the term *hell* sometimes, but not always, implies both.

Apoc. xx. 14. "*Death and hell* were cast into the lake of fire." If hell signified nothing more than a certain place so called, as insisted upon by Mr. Pike, then it would follow from the words here quoted, that *hell was cast into hell!* which is a thing impossible. But when it is considered, that by the terms *death* and *hell* are denoted the wicked and impious in general, by *death* such as were interiorly in evils, and therefore in reality devils, and by *hell* such as were interiorly in falses, and therefore in reality satans, there is then no difficulty whatever in comprehending

what is meant by *death and hell being cast into the lake of fire.*

Let the reader now compare these passages with Mr. Pike's bold assertion, that the Scriptures do not represent hell as a devil or a mind, but only as a *place* of punishment. Hell is moved from beneath to meet a man at his coming; an agreement is entered into with hell; the belly of a fish is called the belly of hell; a proselyte of the Scribes and Pharisees is called a child of hell; death rides upon a pale horse, and hell follows with him; and lastly death and hell are both cast into the lake of fire. None of these particulars accord with the ideas of hell as a mere place or inanimate locality; but they evidently imply a living agent, or an assemblage of minds all acting under one common impulse, and bearing one common name, as the *legion* of devils did, who, though many in number (perhaps no fewer than two thousand, as they afterward entered into so many swine), are yet called and addressed as only *one unclean spirit*, Mark v. 2, 8 to 13; Luke viii. 29, 30. From these considerations then it plainly follows, that the term *hell*, as used in the Sacred Scriptures, not only denotes a *place* of punishment, but also the principle of *evil itself*, which is the cause of punishment, together with those *infernal spirits* who combine together, as one mind and one monster, to produce one end, the subversion of order, and the destruction of all around them.

XLI.—THE INHABITANTS OF HEAVEN, AS WELL AS OF HELL, ARE ALL OF THE HUMAN RACE.

The doctrine maintained by Swedenborg from the express declarations and true sense of the Sacred Scriptures, that angels and devils are of the human race, is again for the third time assailed by Mr. Pike, who seems very unhappy that he should be placed so high in the scale of crea-

tion, as to be entitled to the privilege of calling an angel his *brother!*

But this subject having been already sufficiently discussed, and the identity of angels with men clearly demonstrated from the Sacred Scriptures, it remains now only to advert to an objection urged by Mr. Pike from Matt. xxv. 31, 32, where it is said, that the Son of Man shall come in his glory, attended by the holy angels, that then all the nations shall be gathered before him, and that he will separate the sheep or the righteous from the goats. "If (says he,) the holy angels had once been righteous men, instead of being the attendants of the eternal Judge, they would be the sheep that shall be gathered before him. The Lord also declares, that at that day he will send forth his angels, who shall sever the wicked from the just: but if they themselves were just men, what would be the meaning of sending them forth to sever the wicked from the just? In various other passages, holy angels are described as forming the train of the eternal Judge; but in no one of them as standing before his bar to be judged by him."

The whole of this objection is founded on the mistaken though prevailing opinion, that the judgment spoken of in the Gospels is to be a judgment upon all of the human race, who have ever lived, and who shall live, from the creation of the world to the end of time. But it has been proved (p. 92 to 94) that this is not the true doctrine of the Sacred Scriptures on the subject; that several judgments have taken place prior to that above alluded to, namely, at the end of the Most Ancient, the Ancient, and Israelitish churches; and consequently that the wicked have several times been separated from the just, when these latter have successively been elevated to heaven, and thus invested with the character, name and office of *angels*. This single consideration detects the fallacy of Mr. Pike's

reasoning, and at once annuls his whole argument, which is built, not on the true sense of the Lord's words in the Gospel, but on his own misapprehension of the language and doctrine of divine inspiration.

XLII.—EVIL SPIRITS DISTURBING HEAVEN.

It is again objected to Swedenborg, that he represents the hells, or evil spirits from the hells, as disturbing heaven before the coming of the Lord, and infesting it a thousand different ways: and this Mr. Pike considers as opposed to the Scriptures, which say, "There shall in no wise enter into it (heaven), any thing that defileth, neither whatsoever worketh abomination, or maketh a lie," Apoc. xxi. 27. And again, "Lay up for yourselves treasures in heaven, where thieves do not break through nor steal," Matt. vi. 20. Yet this very attempt of the infernals to disturb, plunder and destroy heaven, is one of the reasons which induced the Lord to come into the world, in order to frustrate their designs. It is therefore written, "Blessed be the King that cometh in the name of the Lord: *peace in heaven*, and glory in the highest," Luke xix. 38. Here mention is made of peace being produced in heaven, as an effect of the coming of the Lord into the world; which evidently implies that before such coming the angels were in some measure disturbed or infested by the machinations of evil spirits. This is more plainly expressed in these words by an inspired penman: "There was *war in heaven*; Michael and his angels *fought* against the dragon, and the dragon *fought* and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice, saying in heaven, *Now is come salvation, and*

strength, and the kingdom of our God, and the power of his Christ: for the *accuser* (infester and disturber) of our brethren is cast down, which *accused* them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony," Apoc. xii. 7 to 11. Our Lord himself also says in the Gospel, "I beheld *Satan as lightning fall from heaven*," Luke x. 18. He must then have found means to introduce himself into those regions of bliss, from which he was at length expelled, possibly in some such way as the man without a wedding-garment insinuated himself amongst the guests invited to the heavenly wedding, who was in like manner cast out into outer darkness, Matt. xxii. 11 to 13.

Wherein now does the account given by Swedenborg of the state of heaven before the coming of the Lord, as being subject occasionally to the presence and infestation of evil spirits, at all differ from the testimony of divine revelation? Is it not in literal and perfect agreement with it? And is it not at the same time evident, that the benefits of redemption extended not only to men upon earth, but even to the angels in heaven, who found in it an accession of strength, and security from all further danger? Yet Mr. Pike, in the fullness of his ignorance on this important subject, reprobates and virtually disclaims all part in a heaven, that could stand in need of such divine assistance. "What a heaven (says he,) would that be!" intimating thereby (for what other conclusion can be drawn from his words?) that it would not be worthy of his acceptance or notice, if its enjoyments and felicities were not placed on a more solid and permanent basis, than the protection afforded by the powerful arm of the Redeemer.

It follows, therefore, if we would put a consistent interpretation on the various passages of Scripture, which *apparently* oppose each other, that the quotations which Mr.

Pike has made from the Apocalypse and the Gospel, stating that heaven is a place into which there shall in no wise enter any thing that defileth, or worketh abomination, or maketh a lie, and that it is not liable to the violence and rapacity of thieves, apply not to the cases of a different complexion already cited, nor to others in which occasional intrusion into the blest abodes on the part of devils, satans, and hypocrites, has been permitted for wise and useful purposes, but are to be understood as conveying a divine assurance, that no one can be received into the new Church and kingdom of the Lord, who defiles and perverts his Word, or who confirms himself in evils of life, and in falses of doctrine; and in general, that all who believe in the Lord, and live according to his commandments, will hereafter be placed in a state of perfect security from all danger; so that even admitting the casual introduction of strangers, as of wolves among lambs, of leopards among kids, or of lions among calves, a state of innocence shall still bear rule, and nothing shall by any means hurt or destroy in all the holy mountain, Isa. xi. 6. to 9.

XLIII.—THE WICKED GO VOLUNTARILY TO HELL, AND INFERNAL SPIRITS HAVE THEIR DELIGHTS.

Another sore, which Mr. Pike appears to feel to the quick, is that, "according to Swedenborg, men go voluntarily to hell," and that infernal spirits "have their delights." The idea generally entertained by the ignorant of the nature of hell, as consisting merely in *tortments*, produced by the application of fire and brimstone to immortal souls, whereby they are perpetually *roasting* without ever being consumed, has evidently led to the objection here stated. Under a full conviction, that no man would willingly court punishment, or feel anything like pleasure and delight in the *pains* of damnation, and taking it for

granted, that hell is nothing else but a place of *extreme suffering* without a moment's respite, Mr. Pike thinks it passing strange to be told that the wicked spirits after death betake themselves *voluntarily* and even *cheerfully* to hell. He does not seem to be at all aware that hell consists, first, in the *delight* of doing evil; and secondly, in the *punishment* and *misery* which that delight, when put forth into action, unavoidably entails: just as on the other hand, heaven consists, first, in the *delight* of doing good; and secondly, in the *happiness*, which that delight, when put forth into action, necessarily produces. The difference in the quality of these delights constitutes the essential difference between heaven and hell. The delights which prevail in hell, are the delights of hatred, revenge and murder; of adultery and whoredom; of depredation and theft; of raillery, false testimony, and blasphemy; of the denial of God, and profanation of his Holy Word, with many other kinds; all of which are opposed to the delights of heaven, arising from love to the Lord and love to our neighbor.

That the delight of doing good, in obedience to the divine law, constitutes heaven, is plain from these passages in the Word, which describe the character of the good man: "His *delight* is in the law of Jehovah, and in his law doth he meditate day and night," Ps. i. 2. "*Delight thyself in Jehovah*; and he shall give thee the desires of thy heart," Ps. xxxvii. 4. "*I delight to do thy will, O my God*: yea, thy law is within my heart," Ps. xl. 8. "*In the multitude of my thoughts within me, thy comforts delight my soul*," Ps. xciv. 19. "*Thy testimonies are my delight, and my counselors*. I have *chosen* the way of truth. Unless thy law had been my *delights*, I had perished. *Thy commandments are my delights*," Ps. cxix. 24, 30, 92, 143. "*Let your soul delight itself in fatness*," Isa. lv. 2. "*They*

seek me daily, and *delight* to know my ways; they take *delight* in approaching to God," Isa. Iviii. 2. "Mary hath *chosen* that good part, which shall not be taken away from her," Luke x. 42. These and many other passages clearly announce, that the delight and choice of doing good, and of walking in the way of truth, constitute the very essence of the heavenly life, and qualifies man for the enjoyment of those ineffable pleasures, which are said to be "at the right hand of God," Ps. xvi. 11. Now if hell be the reverse of heaven, which none will deny, it must be so in all its *delights*, as well as in the *consequences* of those delights: and as the character and condition of man after death are determined altogether by the quality of his *delights*, or, what is the same thing, by the *choice* which he has previously made, and still continues to make, either of good or of evil, it necessarily follows, that his future heaven or his future hell will be according to the same. Hence it is written of the wicked, "Ye did evil before mine eyes, and did *choose* that wherein I delighted not," Isa. lxv. 12. "They have *chosen* their own ways, and their soul *delighteth in their abominations*," Isa. lxvi. 3. "Death shall be *chosen*, rather than life, by all the residue of them that remain of this *evil family*," Jer. viii. 3. "Without are dogs, and sorcerers, and whoremongers, and murderer, and idolaters, and whosoever *loveth* and maketh a lie," Apoc. xxii. 15.

From these considerations it is evident, that, as the life of angels and blessed spirits is the life of their choice and of their delights, so, on the contrary, the life of infernal and wicked spirits is equally the life of their choice and of their delights; that, as the one leads to the enjoyment of real and permanent bliss, so the other is productive of misery and unhappiness; consequently, as before observed, that both heaven and hell consist essentially in delights, but in such as are in direct opposition the one to the other.

If so, then all that Mr. Pike has urged against the truth of this doctrine falls to the ground, as inapplicable to the subject, notwithstanding the few passages of Scripture, which he adduces in support of his own theory. Like many others, who know not how to collect true doctrine from the Word, or how to separate the *appearances* of truth in the letter from the *genuine sense* that every where pervades it, and thus give a *consistent* interpretation to the whole, when he reads that "God is *angry* every day," Ps. vii. 11, and that at times he burns with *wrath, fury, indignation*, and *vengeance*, "raining upon the wicked *snares, fire and brimstone*, and an *horrible tempest*," Ps. xi. 6; Deut. xxxii. 22; Isa. xxx. 27, 30, 33, he *confirms* himself in the belief of these *apparent* truths, and teaches others, that God is "altogether such a one as himself," Ps. l. 21; that he is actually the subject of such hateful passions or emotions; that he is not only an intemperate Judge, but also the inflicter of punishment himself, the executioner of his own vengeance on the heads of the guilty, to whom he literally says, "*Depart, ye cursed, into everlasting fire,*" Matt. xxv. 41; while the attendant angels, whom he associates with himself in the work of destruction, are ordered to "*cast them into the furnace of fire*, where shall be wailing and gnashing of teeth," Matt. xiii. 42, 50. Thus, instead of keeping in view the *genuine* truths of the Word, which ascribe to the Lord nothing but what is worthy of a Being of infinite goodness, and suffering these to be his guide in determining every point of doctrine relative to his dealings with mankind, he rashly confounds mercy with wrath, light with darkness, heaven with hell, asserting that the same fountain "sends forth at the same place sweet water and bitter," James iii. 11; and that "out of the mouth of the Most High proceedeth both evil and good," Lam. iii. 38.

To do justice to Swedenborg on this very important subject, it is but reasonable he should be allowed to speak for himself; and though the members of the New Church may be perfectly satisfied with what has already been advanced, yet as others, into whose hands this *Vindication* of his writings may fall, may not have had an opportunity of forming a correct judgment for themselves on the nature of his doctrine, but have depended on the garbled extracts and unfair quotations, which his enemies have repeatedly made from them for the purpose of misrepresentation and deception, the following observations, taken from his treatise on *Heaven and Hell*, are thought worthy of being transcribed. They are to be found in the section entitled, *That the Lord casts none into hell, but that the spirits cast themselves into it*, n. 545 to 550.

"It is a prevailing opinion with many, that God turns away his face from man, rejects and casts him into hell; in a word, that he is angry with him for sin, and inflicts vindictive punishment upon him on that account; and they confirm themselves in this belief from like expressions in the literal sense of the Word, not considering, that the spiritual sense, which is the true interpreter of the letter, is very different. Now the genuine doctrine of the Church, as founded on the spiritual sense of the Word, teaches, that God is not inexorable, nor implacable, neither hath any vindictive wrath, nor casts any one into hell: and this all may plainly know, who read the Scriptures with any degree of divine light in their understandings, as he is there represented as the fountain of all good, love, and mercy; and consequently that it is contrary to his nature and essence to reject and cast away any; but contrariwise that he willeth the good and happiness of all men, and dealeth with them according to his infinite love and mercy. They who so think, when they read the Word, will not fail

to discern therein that hidden, spiritual sense, which gives light and life to the letter, which is written in a sense accommodated to our natural capacities, and first rudiments of knowledge.

"Men of an enlightened understanding, moreover, see good and evil in the same fullness of contrariety and opposition that heaven and hell stand in to each other, and how all good comes from the former, and all evil from the latter, consequently that man is continually drawn to good by the Lord of heaven, as well as to evil by the attraction of hell; and that unless man stood between these two contrary attractions, he would neither have thought, will, nor liberty, these being the effects of his equilibrium betwixt good and evil; consequently, were the Lord so to turn away from man, as to leave him wholly to the power of evil, he would immediately cease to be human. This divine influence extends to every man both bad and good, only with this difference, that, in respect to the former, its operation consists in withdrawing from evil; in respect to the latter, in attracting to all good; and the cause of the difference is the quality or will of the recipient.

"From these considerations it is evident, that the evil, which a man does, is by influx from hell; and that the good, which he does, is by influx from the Lord; but by believing, and consenting to it as such, that the evil which he does is from himself, he makes it his proper own, and therefore is the cause of his own evil. Evil in man, as his choice, is hell within him; for whether we call it evil or hell, it amounts to the same. Now since man is the cause of his own evil, he is therefore his own leader to hell; and so far is the Lord from being chargeable with his own destruction, that he does all that divine goodness can do to deliver him from it, consistently with his choice and free-will. All that belongs to man's will and love remains with

him after death ; he that wills and loves evil in this world, wills and loves the same after death, and then it is no longer separable from him ; and therefore it is, that he who by choice continues in evil here, biuds himself to hell, and is actually in it in spirit even in this life, and after death desires nothing more than to be where his own beloved evil may be in its proper province and exercise ; consequently such a one is cast into hell by himself, and not by the Lord.

" How the above is effected shall here be mentioned : When any one first enters the other world, he is received by angels, who do him all kind offices, enter into conversation with him concerning the Lord, heaven and the angelical life, and instruct him in various kinds and relations of good and truth. But if the person, now become a spirit, be one that was acquainted with the like things in this world, but in his heart had rejected and despised them, in this case, after some short conferences with the angels, he desires his dismission ; upon which they leave him. He then, after some conferences with others, associates with spirits like unto himself ; which done, he turns away from the Lord, and sets his face toward that particular hell which he had fellowship with in this world, and where the infernals are of the same evil affections with himself. By this we may learn, that the Lord strives with every spirit to draw him to himself, by the ministry of angels, and by an influx from heaven ; but that such, as are under the dominion of sin, are reluctant to all his gracious means for good to them, being drawn away from them as by a rope by their evil propensities, and so voluntarily cast themselves into hell. This will seem incredible to most in this world, from the general idea conceived of hell : nor do those miserable wretches think that they so precipitate themselves, but only that they enter in of their own accord, though such of them, as enter their dismal prisons under

ardent propensities to evil, appear to the good spirits as if they were cast headlong thither; and from this appearance of precipitation comes the notion of the Lord's casting them into hell by his almighty power. Let thus much suffice to show, that the sinner's destruction, and casting into hell, are not from the Lord, but from himself, both in this world and the other.

"That the Lord, who is essential good, love, and mercy, cannot exercise them toward all alike, is because of the hindrances which evils and falses lay in the way, and so weaken or repel the divine emanations. Evils and falses are as so many black clouds, which, by their interposition between the sun and the human eye, intercept its lovely light and cheering influences, whilst the sun continues the same, all-glorious, and tries to dissipate the obstructing medium, still transmitting something of light through the intermediate veil. The case is similar in the spiritual world: the Lord and his divine love are represented by the spiritual sun, and the light thereof is divine truth; the black clouds are the falses from evil; and the eye signifies the understanding; and as far as any one there is in falses from evil, in the same degree of darkness and thickness is the cloud that surrounds him. This comparison may represent to us how the Lord is perpetually present with every man, but differently according to his reception.

"Severe punishments are appointed for the evil spirits in the spiritual world, to deter them from the commission of evil; and the infliction of them appears as if from the Lord; but in reality it all proceeds from the evil that is in them; for evil and its punishment are inseparable companions. Infernal spirits wish and delight in nothing more than to do mischief, and torment others that are not under the divine protection; and as all, that offend through ma-

licious wickedness, withdraw themselves from that protection, on such they rush, and exercise their cruelty. This may be illustrated by the administrations of justice in this world, where the punishment also follows its evil. Thus human laws have provided a penalty for every crime, and which the delinquent brings upon himself, only with this difference, that offences may be concealed here, but not in the other life. Thus the Lord can no more be said to be the author of the sinner's misery, than the king, the judge, or the law, to be the cause of the criminal's punishment, as having nothing to do with the guilt that entails it upon him."

XLIV.—SOME ARE IN HELL, AND DO NOT KNOW IT.

Again, Mr. Pike considers it an inconceivable thing, that a man or a devil should be in hell, and yet not know that he is there. And indeed it would be most extraordinary, if his notions concerning the nature of hell, as consisting of literal fire and brimstone, were in agreement with the truth. But the fire of hell is not material or natural fire; for this cannot in any wise affect or torment a spirit: but it is the inordinate love of self and the world, together with all the lusts, concupiscences, and criminal passions, arising therefrom, such as malice, envy, hatred, revenge, cruelty, lasciviousness, adultery, and other deadly evils. For as the heat and genial warmth of heaven is pure, disinterested love and universal benevolence, so infernal fire is the continual burning desire of committing violence, and spreading destruction among others. It is therefore written, "*Wickedness burneth as the fire*: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the *lifting up of smoke*: the people shall be as the *fuel of the fire*: no man shall spare his brother," Isa. ix. 18, 19. Again, "*Babylon is fallen, and is become the habitation of devils*: and they cried, when

they saw the *smoke of her burning*: and her *smoke* rose up for ever and ever," Apoc. xviii. 2, 18; chap. xix. 3. In these and many other passages by fire is meant the lust of self-love and the love of the world; and by the smoke which ascended, the false arising from and accompanying evil.

Now, considering what is really meant by the fire and smoke, with which infernal spirits are said to be enveloped, and which at a distance have all the *appearance* of being literally such: and considering further, that the persons spoken of do actually "call evil good, and good evil; that they put darkness for light, and light for darkness, bitter for sweet, and sweet for bitter," Isa. v. 20; and that they "*love darkness* rather than light, because their deeds are evil," John iii. 19; there is then no difficulty whatever in conceiving, that, while they are in the perception of their vicious delights, they may be totally ignorant of their deplorable situation; ignorant, in short, that they are in hell, until woefully convinced of their delusion by the heavy punishments which those delights unavoidably bring upon them. It is evident, therefore, that the scorn and contempt, with which Mr. Pike treats this subject, as well as others equally above the reach of his narrow conceptions, so far from weakening the credit due to Swedenborg's testimony, betray only his own ignorance of the true nature of hell, as opposed to heaven, and of the state of man in another life, as being essentially the same as in the natural world, where each one follows the pursuits, delights, and pleasures, to which his own inclinations and suitable opportunities lead him.

XLV.—HEAVENLY JOY SUPPOSED TO CONSIST IN
PERPETUAL WORSHIP.

We now come to Mr. Pike's last objection, which is directed against the account given by Swedenborg of heaven; the functions and employments of its inhabitants; their eating, drinking, and recreations; the occasional admission of strangers therein, who either withdraw themselves from it of their own accord, or are cast out; the education of children; the celebration of marriages; divine worship; and various other particulars, some of which have been already considered in the preceding pages, and therefore require no further notice, though Mr. Pike seems never wearied with repeating the same objections over and over again.

It appears to be an opinion very generally entertained by those who know no more of the nature of heaven than they do of the nature of hell, that heavenly joy and heavenly employment consist altogether in praising and worshiping God. And because Swedenborg takes some pains to correct this mistaken idea, Mr. Pike represents him as contradicting the Scriptures, which say of "the four beasts in the midst of the throne, and round about the throne, that they *rest not day and night*, saying, Holy, holy, holy Lord God Almighty," etc., Apoc. iv. 6, 8. He supposes that these four beasts or living creatures "are designed to give a hieroglyphical representation of the *angels*;" and therefore he concludes, that the angels themselves are continually employed in worshiping and celebrating their Creator, and that men also, as forming the Church triumphant, join in the same unceasing song of vocal glorification. But herein is his error; the four beasts do not represent the angels, but the Word; and therefore their place is said to be *in the midst of the throne*, or upon the throne, because

the Word is divine, like the Lord himself, and is that whereby all judgment is performed, John xii. 48: they are also said to be *round about the throne*, because the Word is received throughout the angelic heaven, and is the rule of life to each individual therein. They are further described as being *full of eyes* before and behind, to denote the divine wisdom, which is in every part of the Word. Now when it is said of these four beasts, that “*they rest not day and night*, saying, Holy, holy, holy,” etc., we are to understand by such language, that the Word *continually and without intermission* teaches, that the Lord is the Only God, and consequently that he alone is to be worshiped. But it follows in the chapter above cited, that “*when those beasts give glory, and honor, and thanks, to him that sat on the throne, who liveth for ever and ever*,” then “*the four and twenty elders also fall down before him*,” and make a similar acknowledgment; by which we are not surely to understand that finite creatures, like angels or men, are incessantly and without intermission singing and praising God in an external and audible manner, which is a thing utterly impossible, but that they are constantly in the true spirit of devotion, even when attending to their appointed ministrations and active services to each other, Ps. ciii. 20, 21; Ps. civ. 4; Heb. i. 14; and that on all suitable occasions, whenever their attention is more immediately called to the Word and worship of the Lord, they also, in an external, visible and audible manner, make their accustomed offerings of thanksgiving, praise and adoration to Him that liveth for ever and ever.

XLVI.—WHAT IS MEANT BY PRAYING ALWAYS, AND INCESSANT GLORIFICATION.

That the inhabitants of heaven are not perpetually and without intermission engaged in external acts of divine

worship, any more than men on earth, though doubtless their whole life is in the true spirit of devotion, may be known from this single consideration, that the thing is in itself *impossible*. No finite being has the power of continuing any one act either of mind or body for ever; there must be changes of state, and with them varieties of action; there must, as the wise man says, be a season and a time for every purpose, as well among angels as men; consequently there must be a time for worship, a time for useful employments, a time for recreation, a time for social conversation, a time for eating and drinking, and a time for rest. Whenever therefore mention is made, in the Word, or in the Apostolic Epistles, of *watching and praying always*, as in Luke xviii. 1; chap. xxi. 36; Rom. i. 9; Col. i. 9; 1 Thess. v. 17; 2 Tim. i. 3; or of *blessing and praising the Lord continually*, as in Ps. xxxiv. 1; Ps. lii. 9; or of *talking of his righteousness all the day long*, as in Ps. lxxi. 24; or of *ceasing not to give thanks*, as in Ps. xxx. 12; Eph. i. 16; 1 Thess. ii. 13; or of *constantly shouting for joy*, as in Ps. v. 11; or of *dwelling in the house and tabernacle of the Lord for ever*, as in Ps. xxiii. 6; Ps. lxi. 4; or of *serving him day and night in his temple*, as in Apoc. vii. 15; all these and similar expressions, both with respect to angels and men, are to be understood, not of the external acts, which must of necessity be of temporary duration, but of that general and indeed universal spirit of love and wisdom, piety and devotion, gratitude and resignation to the divine will, which constitutes the soul of religion, and by its presence in every change or variety of state causes the whole life and each particular work to be an act of worship, praise and glorification. So that whether with Daniel they "kneel upon their knees, and pray, and give thanks before God *three times a day*," Dan. vi. 10; or with David they "praise him *seven times a day*," Ps. cxix. 164, they are

still constantly engaged in his service, and never turn aside from following the Lord, but “love him, and walk in all his ways, and keep his commandments, and cleave unto him, and serve him with all their heart and with all their soul,” Josh. xxii. 5; 1 Sam. xiii. 20.; Deut. xi. 13.

XLVII.—ANGELS NOT PERFECTLY PURE.

But, says Mr. Pike, “Swedenborg further informs us, that heaven is so far from being a place where nothing that defileth can in any wise enter, as the Scriptures say, that even its inhabitants are not quite chaste and pure;” and, in proof of his charge, gives a partial quotation from the treatise on *Conjugial Love*, n. 71 and 746, omitting the reasons upon which that assertion is founded. That the reader, however, may be apprised of the unfair method taken by Mr. Pike in this, as in most other cases, the passages referred to shall be here given according to the true sense and meaning of the author. “It is not possible (says Swedenborg) that any love should become *perfectly pure* with men, nor with angels, consequently neither conjugial love. Nevertheless, since the intention of the will is what the Lord principally regards, therefore so far as man is in this intention (of conjugial love), and perseveres in it, so far he is initiated into its purity and sanctity, and successively advances therein.” *Conj. Love*, 71.

And again, “It is to be observed, that conjugial love *altogether chaste or pure* hath not place with men, nor with angels: there is still somewhat not chaste or not pure which adjoineth or subjoineth itself thereto; but this originates in a different principle from that which gives birth to what is unchaste: for with the angels the chaste principle is above, and the principle not chaste is beneath, and there is as it were a door with a hinge interposed by the Lord, which is opened by determination, and is provi-

dently prevented from standing open, lest one principle should pass into the other, and they should mix together: for the natural principle of man from his nativity is defiled, and full-fraught with evils; whereas his spiritual principle is not so, because the birth of this principle is from the Lord, for it is regeneration; and regeneration is a successive separation from the evils, to which man is naturally inclined." *Conj. Love*, 146.

Wherein now does this account of the relative imperfection of angels, as infinite beings, all of whom were originally natives of this world, differ from the testimony of the Sacred Scriptures, and the wisdom of the ancients? Not in a single iota. In the Word we read, that the inhabitants of heaven, those who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, unanimously disclaim all sanctity in and of themselves, ascribing it wholly unto the Lord, saying, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy," Apoc. xv. 4. "There is *none holy as Jehovah*," 1 Sam. ii. 2. If the Lord alone be holy, pure, and perfect, then neither angels nor men can lay claim to that character in any other sense, than as organized forms receptive of the life communicated to them, and that in a very imperfect degree when compared with the fountain of all perfection. "For who in heaven can be *compared unto Jehovah?* who among the sons of the mighty can be *likened unto Jehovah?*" Ps. lxxxix. 6. In one of the books of ancient wisdom the absolute purity of angels is expressly denied: "Behold, he put *no trust* in his servants; and *his angels he charged with folly*," Job iv. 18. "How can man be *clean*, that is born of a woman? Yea, the stars (angelic societies) are *not pure in his sight*," Job xxv. 4, 5. Mr. Pike, however, takes the liberty of thinking otherwise; and in opposition to the Evangelist, the Prophet, the

Psalmist, and other wise men of antiquity, considers the inhabitants of heaven to be *altogether* holy, pure, and perfect, without any abatement or alloy whatever; which is in effect to exalt them above the rank of angels, and to canonize them as so many independent *Gods*.

XLVIII.—ADMINISTRATIONS, OFFICES, EMPLOYMENTS, AND TRADES IN HEAVEN.

It is an opinion very commonly entertained by professing Christians, that the happiness of heaven consists in a life of ease and indolence, and this because it is described in the Word as a place of *rest*, which is interpreted to be an exemption from all exercise and activity. The same idea is also strengthened by what is said in Job concerning the *grave*, though by mistake it is supposed to refer to *heaven*: “*There* the wicked cease from troubling, and *there* the weary are *at rest*,” Job iii. 17. This opinion is adopted by Mr. Pike, and he seems to think it strange indeed, that Swedenborg should presume to assert, that in heaven, as well as upon earth, there are different administrations, viz., ecclesiastical, civil, and domestic; that there are offices, judiciary proceedings, employments, trades, mechanical arts, and manufactures, together with studies relating to all sciences and professions; that there are also books and writings, parchment, paper, pens, and ink; likewise distinctions of dignity and pre-eminence in society, with wealth and riches in great abundance; also meats and drinks, feasts and repasts, garments for ornament and use, sports and public exhibitions, concerts of vocal and instrumental music, with every thing else that can contribute to the comfort and improvement of the inhabitants; whilst in the midst of all these external pleasures, duties, and scenes of activity, their minds are continually under the influence

of love, and intent upon promoting the happiness of all around them.

The occupations and employment of angels, and of whole societies of angels, are described generally by Swedenborg in the manner following: "Some societies are appointed to the charge of infants: others to instruct and educate them till they are grown up: some are instituted for the improvement of such young persons of both sexes, as have been preparing for heaven in this world by a virtuous and pious education: others to form for heaven such as are well disposed, but ignorant: some whose office is to instruct those that are from the various heathen nations: some to receive the novitiate spirits or such as are newly arrived from this world, and to defend them against all assaults from evil spirits: some also there are, whose designation is to minister to those who are detained for a while in the lower earth: some whose province it is to restrain the evil spirits from tormenting one another beyond due measure: and some are appointed to take care of those who are raised from death. In general, the angels of every society are employed about men, in order to preserve and withdraw them from evil affections and evil thoughts, and to inspire them with good affections, as far as they can receive them consistently with free-will; and hereby they guide and influence their works or actions, and as much as possible bend their inclinations from evil. But all these administrations are from the Lord through the angels, who act only as instruments therein.

"The forementioned are the common functions of the angels; but besides these, every angel has his charge or office in particular. They who loved the Word while in this world, and studiously investigated the truths therein, not for honor or gain, but for purposes of practice and good life, both with respect to themselves and others, are

appointed to the ecclesiastical functions in heaven, and according to the degree of their love and desire of being useful is their illumination and wisdom from the Word. These exercise the office of preachers, and according to the established laws of divine order excel in eminence of rank and dignity, as they are superior to others in divine illumination. As to matters of civil administration, they constitute the province of such as in this world loved their country, and preferred the good of it to their own private advantage, doing that which is just and right from affection and principle. As far as these took pleasure in improving their minds in the knowledge of the laws of justice and equity, in such degree are they qualified for offices in the heavenly societies, which they administer, each according to his intellectual abilities, which are in proportion to the degree of their affectionate zeal for the common good. In a word, the offices, administrations, and employments in heaven are innumerable, and far exceeding those that are to be found in this world; and all that are concerned therewith take delight to be so engaged from their love of usefulness; no one is actuated by selfish or lucrative motives, or under the temptation of anxious care for the needful accommodations of life, these being all given to them gratuitously, as suitable habitations, garments, food," etc., *Heaven and Hell*, 391 to 393.

Such is the description, which Swedenborg has given, of the various employments in which angels and good spirits are engaged; and there is surely nothing in the whole account that is either unreasonable in itself, or in the least degree opposed to the Sacred Scriptures, but rather in perfect agreement with them. Moses was enjoined to see, that the tabernacle, and every thing belonging to it, should be made exactly according to their heavenly pattern, which was showed him in the mount, Exod. xxv. 9, 40; conse-

quently there was not a single object, instrument, or utensil, in or about it, but what was also in heaven, in its spiritual substance and form. The apostle John, when he was in spiritual vision, saw a tabernacle, a temple, an ark, and an altar in heaven; an angel ministering at the altar; a book sealed with seven seals; another little book, which he ate; seven gold candlesticks: a great multitude clothed with white robes; a great supper; an angel reaping with a sharp sickle; another angel binding the devil with a great chain, and shutting him up in the bottomless pit for a thousand years; another angel also measuring the city New Jerusalem with a golden reed, the foundations of the walls being garnished with all sorts of precious stones. The prophet Zechariah saw an angel riding in the spiritual world: he also saw four carpenters; a man with a measuring-line in his hand; a golden candlestick, with a bowl upon the top of it, and seven lamps. Ezekiel saw six men, each with a slaughtering-weapon in his hand; another man, who appeared to be a writer or clerk, for he had an ink-horn by his side; also an angel measuring the temple, and the parts belonging to it. And in Daniel we find, that Michael is called one of the chief priuces among the angels. It is plain, therefore, from the Word itself, that there are offices, ministrations, and dignities in the spiritual world, and in heaven, as well as in the natural world; that there are workers in wood, as well as in metals; carpenters, smiths, and spinners; reapers, writers, and measurers; in short, every employment, which the necessities, conveniencies, and even luxuries of life can possibly require. But in all cases, it is to be remembered, the objects and furniture of the spiritual world, including gold, silver, and precious stones, are themselves spiritual, and not material. So also are the meats and drinks, wherewith angels and spirits are refreshed and nourished, and of which abundant mention is made

throughout the Sacred Scriptures. For “man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God,” Matt. iv. 4; Deut. viii. 3.

XLIX.—MARRIAGES IN HEAVEN.

Another objection, and the last which calls for an answer, is that relating to marriages in heaven. Unacquainted with any other sense of the Sacred Scriptures, than that which belongs to their mere letter, Mr. Pike charges Swedenborg with contradicting them, because he asserts that marriages take place in heaven as well as upon earth. For it is argued, that when the Sadducees interrogated the Lord concerning the woman who had had seven husbands in this world, and desired to know which of them was to have her for a wife in the resurrection, he answering said unto them, “The children of this world marry, and are given in marriage; but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, *neither marry nor are given in marriage*,” Luke xx. 34, 35. This passage is thought decidedly to annul the doctrine in question; and the literal interpreters of Scripture taking it for granted that the Lord in his answer referred to the *same kind of marriage* as the Sadducees did, too hastily conclude that the assertion of Swedenborg and the words of the Lord are in direct opposition to each other. On due examination, however, it will be found that not only on this, but on various other occasions, the Lord in adopting the very same expressions as those used by the Jews, his enemies, attached to those expressions totally different ideas from theirs; and that, while they kept their attention fixed on the external natural things usually understood by the terms employed, he on the contrary spake of the internal spiritual things to which they corresponded, and of which neither the ancient nor modern Sadducees had or still have

any true knowledge. For example, in the case above cited, the Sadducees by the term *marriage* understood no other than carnal conjunction, an union not of minds, but of bodies: for being themselves immersed in worldly and corporeal affections, they had no other conceptions of the heavenly state, than such as were gross, earthly and sensual. But the Lord by the term *marriage* understood something spiritual, and not natural, namely, conjunction with himself, or regeneration, which must be entered into while man is yet in the natural world, and not deferred till he comes into the spiritual world, after the manner of the five foolish virgins, who were not prepared to meet the Bridegroom, Matt. xxv. 10. For it is an established truth, founded on the eternal laws of divine order, that the process of regeneration, which is a real spiritual marriage with the Lord (Isa. liv. 5; Jer. iii. 14; chap. xxxi. 32) must commence in this life, and by no means in the life to come, agreeably to that saying, "*Where the tree falleth, there it shall be,*" Eccles. xi. 3.*

When Jesus had driven the sellers of oxen, sheep and

* Man as to his spiritual part is frequently compared, in the Sacred Scriptures, to a tree; and the soil in which this tree is planted and grows, is his natural affections, formed in and appertaining to his material body. Now while the tree is in its proper soil, it may be improved by the application of manure to its roots, and its quality may be altogether changed by grafting or inoculation. But after the tree is cut down, separated from its roots, and removed from the soil in which it grew, it is no longer susceptible of improvement or change, but permanently retains the quality it had acquired. So man, while he is in the material body, is capable not only of improvement, but even of an entire change of quality, either by having a scion from the tree of life grafted upon him, or by being himself engrafted as a branch into the true spiritual Vine, and drawing therefrom new spiritual life. But after his removal by death from the natural into the spiritual world, he has no longer the capacity of changing his life; his character is fixed and determined for ever; and he must of

doves, together with the money-changers, out of the temple, he said unto them, "Destroy *this temple*, and in three days I will raise it up. Then said the Jews, Forty-and-six years was *this temple* in building, and wilt thou rear it up in three days? But he spake of the *temple of his body*," John ii. 19 to 21. Here it is evident, that by the same expression the Jews understood one thing and our Lord another: for when he made mention of the *temple*, he meant thereby his own body; but they thought he spake of the building of stone, or place of worship, usually called the temple. It is precisely the same with respect to the term *marriage*: the mere literalist, the Jew, the Sadducee, the nominal Christian, takes it in one sense, and that according to its ordinary acceptation; while the truly enlightened man, who is aware of the spirit and life contained in every part of the Word, regards it as a natural image representative of a heavenly state.

Again, it is said, that in the resurrection they neither marry, nor are given in marriage, just as it is said, that no man is to be called father, master, or rabbi: that a rich man can scarcely be saved, it being easier for a camel to pass through the eye of a needle than for a man who has great wealth to enter into the kingdom of heaven; but that the poor, the lame and the blind gain easy admission: that we are to make friends of the mammon of unrighteousness: that the right eye is to be plucked out and the right hand cut off, if they offend: that we are not to resist evil, but to him that smiteth us on the right cheek, we are to turn the other also: that if any man will sue us at the law, and take away our coat, we are to let him have our cloak also: that in order to become a true disciple of Jesus, a man necessity retain to eternity the same quality, the same ruling affection and disposition, which he had acquired during his life in the material body.

must hate his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also : that the Lord came into the world, not to send peace among men, but a sword ; and to set at variance with each other the father and the son, the mother and the daughter, etc., etc. In short, it is said, that in the resurrection they neither marry, nor are given in marriage, in the same sense as numerous other passages of Scripture speak of heavenly and divine things, the literal expressions of which are to be understood spiritually, and not naturally.

Is it now to be supposed, because the Lord says in the Gospel, "Be not ye called *Rabbi*, or *Master*; and call no man your *Father* upon the earth," Matt. xxiii. 8 to 10, that therefore a man is not at liberty to call his earthly master *master*, nor his natural father *father*? Common reason and understanding dictate, that this could not have been his meaning, but that the terms prohibited are in the spiritual sense to be applied exclusively to the Lord.

When again it is said, that a *rich man* can with difficulty be saved, Matt. xix, 23, 24 ; and that the kingdom of heaven is for the *poor*, Luke vi. 20 : are we to conclude that the way of salvation is not equally open to men of every station and degree, but that the poor in worldly estimation have an advantage in this respect over the wealthy merely on account of their poverty? This surely cannot be admitted by any who believe that the divine mercy is extended to all of the human race without exception, whether they be distinguished for their rank and wealth, or for the wretchedness of their worldly fortunes. It must be at once perceived by an enlightened mind, that the disqualification for heaven arises not from the possession of earthly riches, but from *trusting* in them, Mark x. 24, and especially from trusting and taking pride in mere science or knowledge, which constitutes spiritual wealth : while, on the contrary,

the poverty that has the promise of eternal life, consists in humility, self-abasement, and a sincere acknowledgment that all true wisdom is derived from the Lord alone, and communicated to those of whom it is written, "Blessed are the *poor in spirit*, for theirs is the kingdom of heaven," Matt. v. 3.

In Matt. xviii. 8, 9, the Lord recommends the *hand* or the *foot* to be *cut off*, and the *eye* to be *plucked out*, if they offend: and adds, that it is better to enter into life *halt* or *maimed*, or with only *one eye*, than having two of each to be cast into hell-fire. But will Mr. Pike or any one else infer from such language, that some good men after death are really and literally so disfigured; and that, when introduced into the final abodes of the blessed, they are to be seen limping and hobbling about in the streets of the heavenly Jerusalem, some without a hand or arm, some without a foot or leg, and others without an eye? As well may he form such vain and idle conceits from the Lord's words to his disciples on this occasion, as press into his service, through sheer ignorance of their purport and design, many other parts of divine revelation, which describe the sacrifices to be made in order to obtain eternal life, and among the rest that passage, which declares, that in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven.

But what are we to think of the terms and conditions, which a man is required to fulfill, before he can be acknowledged as a true disciple of Jesus Christ, if taken according to their plain, obvious, and literal construction? Let those, who refuse to acknowledge a spiritual sense in the Sacred Scriptures perfectly distinct from the customary signification of the words employed, attend to the following declaration of the Lord himself: "If any man come to me, and *hate not* his father, and mother, and wife, and children, and

brethren, and sisters, yea and his own life also, he cannot be my disciple," Luke xiv. 26. This is the language of him, who in another place says, "A new commandment I give unto you, That ye *love one another*: by this shall all men know, that ye are my disciples, if ye have *love one to another*," John xiii. 34, 35. And again, "These things I command you, that ye *love one another*," John xv. 17. Nay, "*Love your enemies*, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you," Matt. v. 44.

Is it possible now, that he, who so strenuously recommends love to neighbors, friends, and even enemies, could for a moment depart from his own essence, which is *pure love*, and enjoin *hatred* to our nearest and dearest connections, as a necessary qualification for becoming his disciples? Could he, who so solemnly declares, that on love to God and love to man "hang all the law and the prophets," Matt. xxii. 40, advisedly contravene or abrogate that divine commandment, which says, "*Honor thy father and thy mother*"? Exod. xx. 12. It cannot, must not be imagined. And yet his express words are, "*If any man hate not his father, and mother, etc., he cannot be my disciple.*"

It may perhaps be thought, that by the hatred here enjoined is meant only a *less* degree of love and consequently that the Lord spoke *comparatively*, and not *positively*. But neither the original nor the context warrants any such interpretation. On the contrary, a real *aversion* to the things signified by the different terms used is pointed out as an essential requisite of the regenerate life. Thus the father and mother, which are to be hated, denote the natural hereditary *propensities* of our nature to what is evil and false, consisting in general of self-love and the love of the world; and as these propensities *beget* or *produce* acts of wickedness, so the former are regarded as *parents*, and the latter

as their *children* or *offspring*. Similar principles of evil and falsehood in the will, the understanding, and the life, are signified by the other terms; and the renunciation of these, however dear or gratifying to our depraved appetites they may be, is held up by the Lord as an indispensable condition of our acceptance with him. From this example, among others of a like character, it may be safely and certainly concluded, that the language of divine revelation is in many cases to be interpreted, not according to the literal or external expression, but according to the genuine internal sense contained within it. And by the same rule, which determines the sense in any given passage, namely, the general tenor of the Scriptures seen in rational light, it is equally clear, that the term *marriage*, in the case before cited, was intended by the Lord to convey a spiritual meaning widely different from that entertained by the Sadducees.

That marriages take place in heaven, as well as upon earth, is clearly deducible not only from the original design of the creation of man, but also from the general sense of the Scriptures, which in many places represent heaven as a state of marriage. Our Lord says, "Have ye not read, that he who made them at the beginning, made them *male and female?* and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and *they twain shall be one flesh.* Wherefore they are no more twain, but one flesh. What therefore God has *joined together*, let not man *put asunder,*" Matt. xix. 4 to 6. Hence it plainly appears, that marriage, which consists in the union of male and female forms, both in the spiritual and in the natural world, is agreeable to the original unchangeable intent of the Creator, who being essential good and truth in most perfect union, desires all the recipient subjects thereof to become images and likenesses of himself.

That the Scriptures represent heaven as a state of marriage, is plain from those places where the Lord is spoken of as a Bridegroom or Husband, and the Church as his bride or wife; as from the following: "The *marriage* of the Lamb is come, and *his wife* hath made herself ready. Blessed are they who are called unto the *marriage-supper* of the Lamb," Apoc. xix. 7, 9. "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a *bride* adorned for her *husband*. Come hither, I will show thee the *bride*, the Lamb's *wife*," Apoc. xxi. 2, 9. Again, "The kingdom of heaven is like unto a certain king, who made a *marriage* for his son, and sent forth his servants to call them that were bidden to the *wedding*," Matt. xxii. 2, 3. "Then shall the kingdom of heaven be likened unto ten *virgins*, who took their lamps, and went forth to meet the *bridegroom*, five of whom went in to the *marriage*," Matt. xxv. 1 to 10.

L.—CHIEF ARTICLES OF THE FAITH OF THE NEW CHURCH, CALLED THE NEW JERUSALEM.

For the information of those who are disposed to make further inquiry into the nature and tendency of the heavenly doctrines of the New Jerusalem, yet have not hitherto had an opportunity of consulting the theological writings of that illustrious and enlightened servant of the Lord, Emanuel Swedenborg; and likewise with a view to guard such against the misrepresentations and false reports which are too frequently propagated concerning them by bigoted and designing men, we subjoin a statement of the chief articles of the faith professed and embraced by the members of the New Church:

Heavenly Doctrines of the New Church; Signified by the New Jerusalem in the Book of Revelation.

1. That JEHOVAH GOD, the Creator and Preserver of heaven and earth, is Love Itself and Wisdom Itself, or Good Itself and Truth Itself: That he is One both in Essence and in Person, in whom, nevertheless, is the Divine Trinity of Father, Son and Holy Spirit, which are the Essential Divinity, the Divine Humanity, and the Divine Proceeding, answering to the Soul, the body and the operative energy in man: And that the Lord and Saviour Jesus Christ is that GOD. In Him dwells all the fullness of the Godhead bodily.
2. That JEHOVAH GOD himself descended from heaven, as Divine Truth, which is the Word, and took upon him Human Nature for the purpose of removing from man the powers of hell, and restoring to order all things in the spiritual world, and all things in the Church: That he removed from man the powers of hell, by combats against and victories over them; in which consisted the great work of Redemption: That by the same acts, which were his temptations, the last of which was the passion of the cross, he united, in his Humanity, Divine Truth to Divine Good, or Divine Wisdom to Divine Love, and so returned into his Divinity in which he was from eternity, together with, and in, his Glorified Humanity; whence he for ever keeps the infernal powers in subjection to himself: And that all who believe in him, with the understanding, from the heart, and live accordingly, will be saved.

3. That the Sacred Scripture, or Word of GOD, is Divine Truth Itself; containing a Spiritual sense heretofore unknown, whence it is Divinely inspired and holy in every syllable; as well as a Literal sense, which is the basis of its Spiritual sense, and in which Divine Truth is in its full-

ness, its sanctity, and its power: thus that it is accommodated to the apprehension both of angels and men: That the spiritual and natural senses are united, by correspondences, like soul and body, every natural expression and image answering to, and including, a spiritual and divine idea: And thus that the Word is the medium of communication with heaven, and of conjunction with the Lord.

4. That the government of the Lord's Divine Love and Wisdom is the Divine Providence; which is universal, exercised according to certain fixed laws of Order, and extending to the minutest particulars of the life of all men, both of the good and of the evil: That in all its operations it has respect to what is infinite and eternal, and makes no account of things transitory but as they are subservient to eternal ends; thus, that it mainly consists, with man, in the connection of things temporal with things eternal; for that the continual aim of the Lord, by his Divine Providence, is to join man to himself and himself to man, that he may be able to give him the felicities of eternal life: And that the laws of permission are also laws of the Divine Providence; since evil cannot be prevented without destroying the nature of man as an accountable agent; and because, also, it cannot be removed unless it be known, and cannot be known unless it appear: Thus, that no evil is permitted but to prevent a greater; and all^{*} is overruled, by the Lord's Divine Providence, for the greatest possible good.

5. That man is not life, but is only a recipient of life from the Lord, who, as he is Love Itself and Wisdom Itself, is also Life Itself; which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world; but is received differently by every one, according to his quality and consequent state of reception.

6. That man, during his abode in the world, is, as to his spirit, in the midst between heaven and hell, actuated upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil; in consequence of which he enjoys free-will, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord, and connecting himself with the kingdom of darkness: And that, unless man had such freedom of choice, the Word would be of no use, the Church would be a mere name, man would possess nothing by virtue of which he could be conjoined to the Lord, and the cause of evil would be chargeable on GOD himself.

7. That man at this day is born into evils of all kinds, or with tendencies toward it: That, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew; which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums, during man's co-operation: That as all men are redeemed, all are capable of being regenerated, and consequently saved, every one according to his state: And that the regenerate man is in communion with the angels of heaven, and the unregenerate with the spirits of hell: But that no one is condemned for hereditary evil, any further than as he makes it his own by actual life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

8. That Repentance is the first beginning of the Church in man; and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life: That to this end, all evils, whether of affection, of thought, or of

life, are to be abhorred and shunned as sins against GOD, and because they proceed from infernal spirits, who in the aggregate are called the Devil and Satan ; and that good affections, good thoughts, and good actions, are to be cherished and performed, because they are of GOD and from GOD : That these things are to be done by man as of himself ; nevertheless, under the acknowledgment and belief, that it is from the Lord, operating in him and by him : That so far as man shuns evils as sins, so far they are removed, remitted, or forgiven ; so far also he does good, not from himself, but from the Lord ; and in the same degree he loves truth, has faith, and is a spiritual man : And that the Decalogue teaches what evils are sins.

9. That Charity, Faith and Good Works, are unitedly necessary to man's salvation ; since charity, without faith, is not spiritual, but natural ; and faith, without charity, is not living, but dead ; and both charity and faith, without good works, are merely mental and perishable things, because without use or fixedness : And that nothing of faith, of charity, or of good works, is of man ; but that all is of the Lord, and all the merit is his alone.

10. That Baptism and the Holy Supper are sacraments of divine institution, and are to be permanently observed ; Baptism being an external medium of introduction into the Church, and a sign representative of man's purification and regeneration ; and the Holy Supper being an external medium, to those who receive it worthily, of introduction, as to spirit, into heaven, and of conjunction with the Lord ; of which also it is a sign and seal.

11. That immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity ; and after proper preparation in the intermediate world of spirits, he abides in heaven, if

his ruling affections, and thence his life, have been good; but in hell, if his ruling affections, and thence his life, have been evil.

12. That Now is the time of the Second Advent of the Lord, which is a Coming, not in Person, but in the power and glory of his Holy Word: That it is attended, like his first Coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed in the world of departed spirits: and with the preparing of the way for a New Church on the earth,—the first Christian Church having fulfilled its mission, as foretold by the Lord in the Gospels: And that this New or Second Christian Church, which will be the Crown of all Churches, and will stand for ever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from GOD out of heaven, prepared as a bride adorned for her husband.

It is called the Bride, the Lamb's wife, because it worships the Lord Jesus Christ, alone, as the only GOD of heaven and earth; neither dividing Him into three persons, nor separating His Human essence from His Divine. This truth, that GOD is One in Person, and that He has revealed Himself to the world as an Infinite, Divine Man, is what is meant in Daniel by the "Stone cut without hands out of the Rock, which became a great mountain and filled the whole earth;" for it is a Truth revealed from His Holy Word, and not devised by human ingenuity; and is therefore the only platform on which divided Christendom can ever be united; the Rock on which the Lord's latter day Church is founded.

To this Church has been revealed, 1, the Spiritual or Heavenly Meaning of the whole Divine Word: 2, the Heavenly or Angelic System of Christian Doctrine: 3, the

Life after death, or the states of existence in the spiritual world: by means of which there is now being rapidly introduced into the world, which is to last for ever and never to be destroyed, a New Age and Dispensation of clearer Light, greater love and better life. Wherefore, all men are now called upon to acknowledge our Lord, in this His Second coming, to look up to Him and worship Him as he actually Is, and to acknowledge also the Church or Kingdom which He now sets up, walking more faithfully in His commandments.

"I Jesus have sent mine angel to testify unto you these things in the churches."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."—Rev. xxii. 16, 17.

These Doctrines are unfolded at length in the Writings of Emanuel Swedenborg, and in the collateral writings of the New Church; a full and constant supply of which is kept on hand at the Book Room, No. 20 Cooper Union, New York, whence Catalogues may be obtained and books ordered by mail through any post-office.

THE END.

55701 TC FS
3-4-93 32180

391 

THE WORKS OF EMANUEL SWEDENborg.

FOR SALE AT 20 COOPER UNION,
NEW YORK.

Sent by Mail on receipt of price.

	PER VOL.
Arcana Cœlestia, 10 vols.....	\$1 50
True Christian Religion.....	2 40
Conjugial Love.....	1 32
Heaven and Hell.....	1 32
Divine Providence.....	1 00
Four Leading Doctrines.....	1 00
Doctrine of the Lord.....	20
" " " Sacred Scriptures.....	10
" " " Life.....	10
" " " Charity.....	10
" " " Faith.....	10
Divine Love and Wisdom.....	10
<hr/>	
Hobart's Life of Swedenborg.....	1 00
White's Life of Swedenborg.....	1 50
Noble's Appeal.....	1 75

See also the *New Jerusalem Messenger*, a weekly New Church newspaper, for complete list of books and general information regarding the New Church.

JOS. R. PUTNAM, Manager,

20 Cooper Union, New York.

THE WORKS OF EMANUEL SWEDENBORG.
FOR SALE AT 20 COOPER UNION,
NEW YORK.

Sent by Mail on receipt of price.

	PER VOL.
Arcana Cœlestia, 10 vols.....	\$1 50
True Christian Religion.....	2 40
Conjugal Love.....	1 32
Heaven and Hell.....	1 32
Divine Providence.....	1 00
Four Leading Doctrines.....	1 00
Doctrine of the Lord.....	20
" " " Sacred Scriptures.....	10
" " " Life.....	10
" " " Charity.....	10
" " " Faith.....	10
Divine Love and Wisdom.....	10
<hr/>	
Hobart's Life of Swedenborg.....	1 00
White's Life of Swedenborg.....	1 50
Noble's Appeal.....	1 75

See also the *New Jerusalem Messenger*, a weekly New Church newspaper, for complete list of books and general information regarding the New Church.

JOS. R. PUTNAM, Manager,

20 Cooper Union, New York.



